من صفات الداعية
الرفق واللين



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Introduction

بسم الله الرحمان الرحيم

إن الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور أنفسنا و من سيّئات أعمالنا , من يهده الله فلا مضل له ومن يضلل فلا هادي له .
و أشهد أن لا اله إلا الله وحده لا شريك له , و أشهد أنّ محمدا عبده و رسوله.

أمّا بعد:

All praise is for Allah; we praise Him and seek His Help and Forgiveness. And we seek refuge in Allah, Most High, from the evil of our own selves and from our wicked deeds. Whomsoever Allah has guided, none can misguide him. And whomsoever has been left astray by Allah none can guide him. And I bear witness that there is no god worthy of being worshipped except Allah, alone without partner or associate. I further bear witness that Muhammad is His true worshipper and Messenger

To Proceed:

Undoubtedly, the heart leans towards those who are kind and gentle. It was said a long time ago: *"Make your face happy and your words gentle, and you will be more beloved to the people than those who give them a gift."* [1]

Likewise, it is a part of human nature to turn away from severity and harsh heartedness even if it were to come from (our Prophet who is) the best of Allah the Most High's creatures (ﷺ). Allah the Most High says:

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[1] Refer to *Kitab Az-Zuhd* by Hunaad ibn As-Sirriy (narration # 1278).

﴿وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنْفَضُّوا مِنْ حَوْلِكَ﴾

﴾... And had you been severe and harsh hearted, they would have broken away from about you...﴿
[Sura Al-'Imran: 159].

The one calling to the religion of Islam has the utmost need to gather the people around him, and cause their hearts to lean towards him so that they will listen to him and follow him. Adorning himself with kindness and gentleness helps to achieve that goal – with the Grace of Allah.

On the other hand, sometimes those being called to Islam turn away from the caller simply because of what he is calling to. That is because he has gone against what many of them want and has contradicted their desires inasmuch as he is encouraging them to do something that they don't want to do, and is warning them against doing something that they enjoy. However, with the help of Allah, this turning away can be avoided all together or (considerably) lessened, if the caller has the characteristics of kindness and gentleness.

Texts in the Noble Qur'an and the pure (authentic) Sunnah clearly explain how important it is for the one calling to Islam to adorn himself with kindness. Likewise, (our Prophet (ﷺ) who is) the leader of all callers to the religion of Islam and their role model (ﷺ) is an example of how to use kindness when calling to the religion of Allah the Most High (Islam). Also, many of the scholars have emphasized how important it is for the one calling to Islam to adorn himself with kindness.

However, there are some circumstances when severity and harshness should be used instead of kindness and gentleness. Texts in the Qur'an and the (authentic) Sunnah clearly explain the different methods of da'wah used by the Noble Messenger (of Allah ﷺ), as well as the Companions and the generation after them.

Yet, in spite of all of this, some people neglect this or are confused about this topic because their ignorance or because some of them have mislead others in one way or another. Such as:

1. Confusion about the limits of what is meant by "calling to Islam with kindness and gentleness" inasmuch as some people have made it synonymous with "neglectfulness in matters of religion" or "associating with sinful people while pretending to be pleased with them and what they are doing".

2. Falling short or neglecting to have the characteristic of kindness while calling to the religion of Allah the Most High (Islam).

3. Limiting da'wah to only one method – calling to Islam with kindness – while ignoring the fact that there are circumstances that warrant using harshness instead of kindness.

4. Being too hasty in resorting to the use of harshness in da'wah without looking at and contemplating the consequences of doing so.

Because of this, I decided – by the Grace of Allah – to address this important topic in this book. I hope that (Allah) the All-Hearer, the All-Knower will accept (this effort) and use it to remove the confusion and neglect plaguing some of the people regarding this topic. I have not found anyone – admitting that I have not searched everywhere – who has addressed this topic by itself in the form of an essay or a book, although I have found some mention of the topic in books (that focus on other topics as well). Therefore I proceeded – with the help of (Allah) the All-Knower, the All-Wise – to gather what was mentioned in those books and organize it in a single discourse in order to make it easy to benefit from them Allah willing. And I have entitled this book *Kindness and Gentleness: Important Characteristics for Anyone Calling to Islam.*

Chapter One:

The Meaning of Gentleness and Kindness

The Meaning of Gentleness

Many scholars of Arabic language have explained the meaning of '*Gentleness*' by mentioning its opposite, saying: Gentleness is the opposite of roughness and crudeness.

Derivatives from the root of the word '*Gentleness*' are found in the Noble Qur'an such as the statement of Allah the Most High:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾

﴾And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you..﴿ [Sura Aali-Imran: 159].

Imam Ibn Al-Jawzee said in his explanation of this verse: *"Qataada said: 'The meaning of* **﴾you dealt with them gently﴿** *is: that you were gentle, tolerant and had good character.' "*[2]

Imam Al-Baghawee said in his explanation of the verse **﴾you dealt with them gently﴿**: *"This means: you made your manner easy going and tolerant and that you did not turn quickly towards the Companions in anger because of what happened during the Battle of Uhud."*[3] And Imam Al-Khaazin explained the meaning of this verse with similar words.[4]

Al-Fakhr Ar-Raazee said in his explanation of this verse: *"Know then, that his (ﷺ) gentleness with the people refers to his manner, his good character, his tolerance, and to the fact that he did not turn quickly towards the Muslims in anger and harshness if they made a mistake."*

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[2]*Zaad Al-Maseer* (Vol. 1, Pg. 486).
[3]*Tafseer Al-Baghawee* (Vol. 1, Pg. 365).
[4]*Tafseer Al-Khaazin* (Vol. 1, Pg. 438).

The Meaning of Kindness

Some scholars of Arabic language have also defined '*Kindness*' by mentioning its opposite, saying: "*Kindness is the opposite of harshness and gruffness.*" While other scholars of Arabic language have defined 'kindness' with various other definitions such as:

1. Kindness is being gentle (in character).[5]

2. Kindness is being gentle (in character) and benevolent in deed.[6]

3. Kindness is being gentle (in character) which is the opposite of harshness and gruffness.[7]

4. Kindness is being gentle in speech and action, and always choosing the easiest of the available options which is the opposite of harshness and gruffness.

So we learn from all of these definitions that 'kindness' is the opposite of harshness and gruffness which includes being gentle in speech and action, and always choosing the easiest of the available options.

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[5] *Ghareeb-ul-Hadeeth* by Imam Abu Ishaaq Al-Harbee (Vol. 3, Pg. 354).
[6] *Asaas-ul-Balaagah* by Imam Az-Zamakhsharee (Page 171).
[7] *An-Nihaayah fee Ghareeb-ul-Hadeeth wal-Athar* by Imam Ibn Al-Atheer (Vol. 2, Pg. 264) and *Lisaan-ul-Arab* (Vol. 10, Pg. 1200).

The Purpose of Being Kind and Gentle Is To Have a Sincere and Likable Personality and Not an Over Compromising, Phony and Deceitful One.

No one should mistakenly think that when we mention that it is necessary for anyone calling to the religion of Islam to adorn himself with kindness and gentleness that this means that he should be *over compromising* in such a way that if he were to meet an open sinner, he makes friends with him while never disapproving of his behavior even in his heart. Nor does it mean that if he sees an evil which he has the ability to change or prevent that he does not do so in order to protect the evil doer or anyone else. Nor does it mean that he should have disregard for matters of religion. Nor does it mean that he should be hypocritical or phony.[8] Nor does it mean that he should leave off certain matters of religion that the (common) people are displeased with for their sake because being over compromising is ***haram*** (prohibited). Compromise is what the pagan Arabs of Mecca wanted from the Prophet (ﷺ) as Allah the Majestic mentions in His Book, rebuking them:

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾

﴾They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.﴿ [Sura Al-Qalam: 9].

The Messenger of Allah (ﷺ) has made clear the evil end of the one who is over compromising in an authentic hadith narrated by Al-Imam Al-Bukhari upon the authority of An-Nu'maan ibn Basheer (رضي الله عنه) who said that the Prophet (ﷺ) said:

حَدَّثَنِي الشَّعْبِيُّ أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ رَضِي اللَّه عَنْهما يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُدْهِنِ فِي حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا

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[8] *Tafseer Al-Baghawee* (Vol. 4, Pg. 377).

مَثَلُ قَوْمٍ اسْتَهَمُوا سَفِينَةً فَصَارَ بَعْضُهُمْ فِي أَسْفَلِهَا وَصَارَ بَعْضُهُمْ فِي أَعْلَاهَا فَكَانَ الَّذِي فِي أَسْفَلِهَا يَمُرُّونَ بِالْمَاءِ عَلَى الَّذِينَ فِي أَعْلَاهَا فَتَأَذَّوْا بِهِ فَأَخَذَ فَأْسًا فَجَعَلَ يَنْقُرُ أَسْفَلَ السَّفِينَةِ فَأَتَوْهُ فَقَالُوا مَا لَكَ قَالَ تَأَذَّيْتُمْ بِي وَلَا بُدَّ لِي مِنَ الْمَاءِ فَإِنْ أَخَذُوا عَلَى يَدَيْهِ أَنْجَوْهُ وَنَجَّوْا أَنْفُسَهُمْ وَإِنْ تَرَكُوهُ أَهْلَكُوهُ وَأَهْلَكُوا أَنْفُسَهُمْ.

"The example of the person abiding by Allah's orders and limits (or the one who abides by the limits and regulations prescribed by Allah) in comparison to the ones who do wrong and violate Allah's limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part; those in the lower part had to pass by those in the upper one to get water, and that troubled the latter. One of them (i.e. the people in the lower part) took an axe and started making a hole in the bottom of the boat. The people of the upper part came and asked him, (saying): 'What is wrong with you?' He replied: 'You have been troubled much by my (coming up to you), and I have to get water.' Now if they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves."

Rather, when we mention that it is necessary for anyone calling to the religion of Islam to adorn himself with kindness and gentleness, this means that he should not be harsh and gruff, rough and crude, hard hearted, or forceful. In other words he should have a likable personality.

This is affirmed by the fact that some of the scholars of *tafseer* have explained what Allah said to Musa (Moses) and Haaroon (Aaron) (عليهما السلام):

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾

﴾"And speak to him (Fir'awn) mildly, perhaps he may accept admonition or fear (Allah)."﴿ [Sura Ta-Ha: 44].

Al-Imam Al-Baghawee said in his explanation of **﴾And speak to him mildly﴿**: *"He (Allah) is saying: be affable and kind with him."* Al-Imam Al-Baghawee's explanation of this verse is supported by what other scholars of tafseer said about the verse: **﴾And by the Mercy of Allah, you dealt with them gently.﴿**[Sura Aali-Imran: 159]: *"This verse contains encouragement to be kind in speech and to be gentle and polite (with the people)."*[9]

Imam Al-'Aynee said: *"Having a likable character and personality (as regards the one calling to Islam) means being kind and gentle to the ignorant one who is covered with disobedience until he is able to turn him around."*[10]

Having this characteristic is both desirable and praiseworthy in Islam. Imam Al-Bukhari mentioned two hadith that explain how the Prophet (ﷺ) adorned himself with this quality in a chapter in his Sahih entitled: *"To be gentle and polite with the people."*[11]

Some of the scholars of hadith – may Allah reward them – have explained the difference between being kind and gentle and being over compromising, phony and deceitful. One of them was Imam Ibn Battaal who said: *"Being gentle and polite is from the noble manners of the believers and it means lowering the wing of mercy to the people, being gentle in speech, and not speaking harshly to them."* This is one of the most effective ways of bringing about love and friendship. Some people have erroneously thought that being kind and gentle is to be phony and deceitful, however, kindness and politeness is encouraged in Islam while deceitfulness is haram (prohibited).

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[9] Refer to *Al-Ikleel fee Istimbaat At-Tanzeel* by Imam As-Suyootee (Page 74).
[10] *'Umda-tul-Qaaree* (Vol. 22, Pg. 171).
[11] Sahih Al-Bukhari (Eng. Trans. Vol. 8, Pg. 95).

The difference between the two is that being over compromising and phony is a kind of hypocrisy since it is outwardly displaying something while hiding the truth inside. For example, socializing with a sinful person and pretending to like him without expressing your disapproval of his sinfulness. While being gentle and polite means to be kind to the ignorant person when teaching him, and kind to the sinful person when prohibiting him from sinfulness, and not being harsh with him so that he simply hides his sinfulness from you, and expressing your disapproval of him while being gentle in speech and action, especially if he seems to be in need of love and friendship etc.[12]

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[12] *Fath-ul-Baaree* (Vol. 10, Pg. 528).

Chapter Two:

Texts From the Qur'an and Authentic Sunnah That Explain How Necessary and Important It Is For Anyone Calling to Islam to Adorn Himself With Kindness and Gentleness

There are many texts from the Qur'an and authentic Sunnah that explain how necessary and important it is for anyone calling to Islam to adorn himself with kindness and gentleness. For instance, Allah the Most High commanded his Prophets Musa (Moses) and Haaroon (Aaron) (عليهما السلام) to speak mildly to His enemy Fir'awn (Pharaoh). Similarly, Allah Glorified be He, commanded the leader of the first of creation and the leader of the last of creation (Prophet Muhammad ﷺ) to argue with them in a way that is better and He explained that the people will turn far away from anyone who is severe and harsh hearted - even if he was the best of creation!

Furthermore the Messenger of Allah (ﷺ) has informed us that kindness beautifies the affairs, and he (ﷺ) asked Allah the Most High to be kind to the one who is kind to his nation, and he (ﷺ) gave glad tidings to the kind person; that Allah wants good for him and will help him and give him increase. Likewise, the Messenger of Allah (ﷺ) always advised (the Companions) who he sent to the people (in order to teach them their religion) to give good tidings and to be easy (with the people) and to stay far away from making matters difficult (for the people) and driving the people away. And he (ﷺ) commanded that the ignorant one be taught (what is correct) when he makes a mistake instead of blaming him and punishing him.

Some of the texts from the Qur'an and authentic Sunnah that explain how necessary and important it is for anyone calling to Islam to adorn himself with kindness and gentleness are as follows:

1. *Allah the Most High commanded His two noble Prophets Musa (Moses) and Haaruun (Aaron) to speak mildly to Fir'awn (Pharaoh).*

Allah the Most High commanded His two noble Prophets Musa (Moses) and Haaruun (Aaron) to speak mildly to Fir'awn (Pharaoh) while giving da'wah to him. Allah the Most High says:

﴿فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾

﴿"And speak to him (Fir'awn) mildly, perhaps he may accept admonition or fear (Allah)."﴾ [Sura Ta-Ha: 44].

If Allah commanded Musa (Moses) and Haaruun (Aaron) (عليهما السلام), who were from the most beloved of all of creation to Allah, to speak mildly to the enemy of Allah Fir'awn, who was from the most hated of all of creation to Allah, then how about others who call the rest of humanity to the religion of Islam?

Al-Imam Al-Qurtubi said in his tafseer of this verse: *"If Musa (عليه السلام) was commanded to speak mildly to Fir'awn then it is even more appropriate for others to follow this command when speaking to others and when commanding the good and forbidding the evil."* [13]

Al-Qaadee Aboo As-Sa'ood said in explanation of the wisdom behind this divine command: *"Indeed speaking mildly destroys the obstinate resistance of the of the insolent arrogant one, and it (i.e. mild speech) softens the disposition of the oppressive tyrant."* [14]

2. *Allah the Most High commanded His Noble Prophet Muhammad (ﷺ) to argue with good words and in a good manner.*

Allah, Glorified be He the Most High, commanded the noblest of the first of creation and the noblest of the last of creation (i.e. Prophet Muhammad ﷺ) to argue with good words and in a good manner, saying:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ﴾

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[13] *Tafseer Al-Qurtubi* (11/200).
[14] *Tafseer Abee As-Sa'ood* (Vol. 6, Pg. 17).

﴾Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with Divine Revelation and the Qur'an) and beautiful preaching, and argue with them in a way that is better.﴿ [Sura An-Nahl: 125].

Al-Imam Az-Zamakhsharee said: *"Arguing with them in a way that is better means using the best method of argumentation which is the method of kindness and gentleness without gruffness and harshness."* [15]

This same divine guidance came again to the Messenger of Allah (ﷺ) *and to his nation* when Allah, Glorified be He the Most High, mentioned argumentation with the People of the Book, saying:

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

﴾And argue not with the People of the Book (Jews and Christians), except in a way that is better (with good words and in a good manner).﴿ [Sura Al-Ankabut: 46].

Al-Imam Al-Aaloosee said in his tafseer of this verse: "**﴾except in a way that is better﴿**. *means: utilizing the best character traits and disposition. Such as meeting rudeness with kindness, anger with restraint, discord with guidance and rebelliousness with patience. Allah, Glorified be He, says:*

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

[15] *Tafseer "Al-Kashaaf"* (Vol. 2, Pg. 435). Also, refer to *Tafseer Adwaa' - ul- Bayaan* by Sheikh Ash-Shinqeetee (Vol. 3, Pg. 385) who said in his explan ation of this verse: *"Allah the Majestic, the High has commanded His Prophet (ﷺ) in this noble verse to argue with his opponents using the best method of argumentation which is clarifying the truth with kindness and gentleness."*

﴾Repel (evil) with that which is better (i.e. Allah orders the faithful believers to be patient at the time of anger and to excuse those who treat them badly) then verily he, between whom and you was hatred, will become as though he was a close friend!﴿ [Sura Fussilat: 34]."[16]

3. *People will break away from anyone who is severe and harsh hearted.*

Allah, Glorified be He the Most High, has explained that the people will turn away from anyone who is severe and harsh hearted no matter how great their status and no matter how numerous their virtues. Allah, the Mighty and the Majestic, says:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾

﴾And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted[17], they would have broken away from about you...﴿
[Sura Aali-Imran: 159].

As-Sayyid Muhammad Rasheed Rida' said: *"That is because severity and harsh heartedness are character traits that people are unable to tolerate and drive people away no matter how numerous the virtues of the severe and the harsh hearted one may be. Instead people will break away from around him and leave*

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[16]*Ruh-ul-Ma'aanee* (Vol. 21, Pg.2). Also refer to *Tafseer "Al-Kashaaf"* (Vol. 3, Pg. 207-208), *Tafseer Abee As-Sa'ood* (Vol. 4, Pg. 42), and *Tafseer Al-Qaasimee* (Vol. 13, Pg. 153).

[17]Imam Al-Qurtubi said: *"Harsh heartedness refers to (the one who possesses) a scowling face, and who does little to encourage or attract, and who shows too little compassion and mercy."* [*Tafseer Al-Qurtubi* (Vol. 4, Pg. 249)].

him all alone even if it means that they lose out on something that they would have benefited by being around him. As a result they miss whatever guidance you could have given them and your da'wah doesn't reach their hearts." [18]

All of the callers to Islam should contemplate this noble verse very deeply. If rough speech and harsh heartedness would have caused the people to break away from the noblest of the first of creation and the noblest of the last of creation, and the most beloved to the Lord of mankind and jinn and all that exists (ﷺ), then how about anyone else who is severe and harsh hearted?

Some of the scholars of tafseer have said: *"Derived from this verse is the obligation of always having good character and noble manners – **especially** the one calling to Islam and commanding the good."* [19]

4. *Kindness beautifies every affair that it enters into.*

The Messenger of Allah (ﷺ) explained that the presence of kindness beautifies the affairs while its absence mars them. In an authentic hadith narrated by Imam Muslim upon the authority of 'Aishah (رَضِيَ اللَّهُ عَنْهَا) who said that the Prophet (ﷺ) said:

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ.

"Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective." [20]

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[18] Refer to *Tafseer Al-Manaar* (Vol. 4, Pg. 199).
[19] *Tafseer Al-Qaasimee* (Vol. 4, Pg. 279).
[20] Sahih Muslim (Eng. Trans. Vol. 4, Pg. 1 370).

Therefore, the presence of kindness in da'wah beautifies it and makes it more effective in reaching the desired goal and changing the hearts, while the absence of kindness in da'wah renders it defective!

5. *The Messenger of Allah (ﷺ) supplicated for the one who shows kindness to his nation.*

The Noble Prophet Muhammad (ﷺ) supplicated for the one who shows kindness to his nation. Imam Ahmed narrated in a hadith upon the authority of 'Aishah (رَضِيَ اللَّهُ عَنْهَا) who said that the Messenger of Allah (ﷺ) said:

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ اللَّهُمَّ مَنْ رَفَقَ بِأُمَّتِي فَارْفُقْ بِهِ وَمَنْ شَقَّ عَلَيْهِمْ فَشُقَّ عَلَيْهِ.

"O Allah! Whosoever is kind to my nation then (I ask You to) be kind to him, and whosoever makes things difficult for them then (I ask You to) make things difficult for him."[21]

[21] *Al-Fath-ur-Rabbaani li Tarteeb Musnad Al-Imam Ahmed ibn Hanbal* (Vol. 19, Pg. 85). The origin of this hadith is in Sahih Muslim (Eng. Trans. Vol. 3, Pg. 1016) with a slightly different wording:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ قَالَ أَتَيْتُ عن عَائِشَةَ أَسْأَلُهَا عَنْ شَيْءٍ فَقَالَتْ مِمَّنْ أَنْتَ فَقُلْتُ رَجُلٌ مِنْ أَهْلِ مِصْرَ فَقَالَتْ كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَاتِكُمْ هَذِهِ فَقَالَ مَا نَقَمْنَا مِنْهُ شَيْئًا إِنْ كَانَ لَيَمُوتُ لِلرَّجُلِ مِنَّا الْبَعِيرُ فَيُعْطِيهِ الْبَعِيرَ وَالْعَبْدُ فَيُعْطِيهِ الْعَبْدَ وَيَحْتَاجُ إِلَى النَّفَقَةِ فَيُعْطِيهِ النَّفَقَةَ فَقَالَتْ أَمَا إِنَّهُ لَا يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَخِي أَنْ أُخْبِرَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ يَقُولُ فِي بَيْتِي هَذَا اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ.

Those calling to Islam should be the most diligent of the people striving to be included in this supplication of the Noble Prophet (ﷺ) by being kind to his nation while calling to Islam.

6. *The Messenger of Allah (ﷺ) has informed us that Allah has a great reward in store for those who are kind.*

The Messenger of Allah (ﷺ) has informed us that Allah, Glory be to Him the Most High, has a great reward in store for those who are kind. For instance, he (ﷺ) has explained that the presence of kindness amongst a people is an indication that Allah wants good for them. Al-Imam Al-Bazzaar narrated a hadith upon the authority of Jaabir ibn Abd-Allah (رضي الله عنه) who said that the Prophet (ﷺ) said:

إذا أراد الله بقوم خيرا أدخل عليهم الرفق.

"If Allah wants good for a people then He puts kindness in them."[22]

It has been reported on the authority of Abd-ur-Rahman ibn Shumasah who said: "I came to Aisha to inquire about something from her. She said: 'From which country are you?' I said: 'I am from the people of Egypt.' She said: 'What was the behavior of your governor towards you in this war of yours?' I said: 'We did not experience anything bad from him. If the camel of one of our men, died, he would bestow on him another camel. If any one of us lost his slave, he would give him another slave. If anybody was in need of the basic necessities of life, he would provide them with provisions.' She said: 'Behold! The treatment that was meted out to my brother, Muhammad ibn Abu Bakr, does not prevent me from telling you what I heard from the Messenger of Allah (ﷺ). He said in this house of mine: ***'O Allah, he who (happens to) acquire some kind of control over the affairs of my people and is hard upon them--be Thou hard upon him, and he who (happens to) acquire some kind of control over the affairs of my people and is kind to them--be Thou kind to him.'*** *"*

[22]*Majma'- uz-Zawaaid lil Hythamee* (Vol. 8, Pg. 19). Al-Haafidh Al-Hythamee said: *"This hadith is narrated by Al-Bazzaar and the men in the chain of narration are all men who narrated hadith in Sahih Al-Bukhari."*

The Prophet (ﷺ) has also given us the glad tidings that Allah the Most High gives help to kindness in a way that He never gives help to harshness. Al-Imam At-Tabaraani narrated a hadith upon the authority of Khaalid ibn Ma'daan, upon the authority of his father (رضي الله عنه) who said that the Prophet (ﷺ) said:

"إن الله رفيق يحب الرفق و يرضاه, و يعين عليه ما لا يعين علي العنف."

"Verily Allah is kind and He loves kindness and is pleased with it, and He helps kindness in a way that He does not help harshness." [23]

The Prophet (ﷺ) has also informed us that Allah, Glory be to Him the Most High, gives (a reward) for kindness that He does not give for anything else. Al-Imam Muslim narrated an authentic hadith upon the authority of Aishah (رَضِيَ اللَّهُ عَنْهَا) who said that the Messenger of Allah (ﷺ) said:

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ.

"Aisha, verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness)." [24]

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[23] *Majma'- uz-Zawaaid lil Hythamee* (Vol. 8, Pg. 18-19). Al-Haafidh Al-Hythamee said: *"This hadith is narrated by Al-Bazzaar and the men in the chain of narration are all men who narrated hadith in Sahih Al-Bukhari."*

[24] Sahih Muslim (Eng. Trans. Vol. 4, Pg. 1370).

Al-Qaadee 'Iyaad said in his explanation of this hadith: *"This means that He (Allah) gives provisions and makes easy the affairs as a result of kindness in a way that He does not do so for anything else."*

Therefore, the beneficial result of da'wah comes about through kindness – by the Grace of Allah – and not through other than it. So the caller to Islam should endeavor to be kind in his da'wah in order to obtain the good that Allah wants for him, and in order that he may find the help of Allah and provisions from Him, and so that the good results of his da'wah may be realized – by the Grace of Allah – through kindness.

Sheikh-ul-Islam (ibn Taymiyyah) said - explaining the importance of kindness while commanding the good and forbidding the evil: *"(Kindness) is a necessary part of it (i.e. commanding the good and forbidding the evil) because the Prophet (ﷺ) said:* ***'Kindness is not to be found in anything except that it adds to its beauty and it is not withdrawn from anything except that it makes it defective.'*** *He (ﷺ) also said:* ***'Verily Allah is kind, and He loves for kindness to be in all affairs, and He confers upon it (kindness) that which he does not confer upon severity.'*** *"* [25]

7. *The Messenger of Allah (ﷺ) advised whoever he sent to teach people the affairs of their religion, to give good tidings and to be easy going.*

Also from the evidences that prove how important it is for the one calling to Islam to adorn himself with kindness and gentleness, is the fact that when the kind and merciful Prophet (ﷺ) ordered Abu Musa Al-Ash'aree and Mu'aadh ibn Jabal (رضي الله عنهما) to go to Yemen, he advised them to give good tidings and to be easy going with the people and prohibited them from making things difficult for the people and driving the people away. Al-Imam Muslim and Al-Imam Al-Bukhari both narrated an authentic hadith upon the authority of Abu Musa Al-Ash'aree (رضي الله عنه) who said:

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[25] Refer to *Al-Amr bil-Ma'roof wa An-Nahy 'an Al-Munkar* (Pg. 29).

عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ لَمَّا بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذَ بْنَ جَبَلٍ قَالَ لَهُمَا يَسِّرَا وَلَا تُعَسِّرَا وَبَشِّرَا وَلَا تُنَفِّرَا وَتَطَاوَعَا قَالَ أَبُو مُوسَى يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضٍ يُصْنَعُ فِيهَا شَرَابٌ مِنَ الْعَسَلِ يُقَالُ لَهُ الْبِتْعُ وَشَرَابٌ مِنَ الشَّعِيرِ يُقَالُ لَهُ الْمِزْرُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مُسْكِرٍ حَرَامٌ.

"When the Messenger of Allah (ﷺ) sent him and Mu'aadh bin Jabal to Yemen, he said to them: ***'Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds) and you should both work in cooperation and mutual understanding, obey each other.'****..."* [26]

Observe that the Prophet (ﷺ) did not only command them to give good tidings to the people and make things easy for them, but he (ﷺ) also prohibited them from making things difficult for the people and driving the people away. This means that they were required to give good tidings to the people and make things easy for them *all the time* while *never* making things difficult for the people and driving the people away. Al-Imam An-Nawawee said regarding this hadith: *"He (the Messenger of Allah ﷺ) mentioned something together with its opposite because it is possible to encounter one or the other at different times. So if he (ﷺ) had only mentioned:* ***'Facilitate things for the people (treat the people in the most agreeable way).'*** *then it would have been possible for someone to do that once or twice and then make things difficult for the people the rest of the time. However, when he (ﷺ) added:* ***'and do not make things difficult for them.'*** *he excluded making things difficult at any time and in any way. This is what is desired, just as it was said (in the above-mentioned hadith): 'Make things easy for the people' and 'Don't drive the people away.' "* [27]

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[26] Sahih Al-Bukhari (Eng. Trans. Vol. 8, Pg. 92). Sahih Muslim (Eng. Trans. Vol. 3, Pg. 944).

[27] *Sharh An-Nawawee* (Vol. 12, Pg. 41).

Furthermore, this noble prophetic command was not only for Abu Musa Al-Ash'aree and Mu'aadh ibn Jabal (ﷺ) when they were sent to Yemen. Rather, this was the Sunnah of the Messenger of Allah (ﷺ) whenever he sent any of his Companions (to teach the people the affairs of their religion). Al-Imam Muslim narrated upon the authority of Abu Musa (ﷺ) who said:

عَنْ أَبِي مُوسَى قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ قَالَ بَشِّرُوا وَلَا تُنَفِّرُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا.

*"When the Messenger of Allah (ﷺ) deputed any of his Companions on a mission, he would say: **'Give good tidings (to the people); do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon them.'**"* [28]

And without a doubt, making things easy for the people and giving them good tidings is part of being kind to them.

8. *The Messenger of Allah (ﷺ) ordered his Companions to be kind to the ignorant.*

One of the most obvious proofs for how important it is for any Muslim involved in da'wah and teaching to adorn himself with kindness and gentleness, is the fact that the Messenger of Allah (ﷺ) scolded the one who beat and then took the clothes of a hungry and ignorant person simply because he ate from his garden without permission. The Prophet (ﷺ) ordered him to return his clothing and informed him that (instead) it was upon him to feed the hungry and teach the ignorant! Al-Imam Ibn Maajah narrated in an authentic hadith upon the authority of 'Abbaad ibn Sharhabeel (a man from Bani Gubar) (ﷺ) who said:

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[28] Sahih Muslim (Eng. Trans. Vol. 3, Pg. 944).

عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ أَبِي إِيَاسٍ قَالَ سَمِعْتُ عَبَّادَ بْنَ شُرَحْبِيلَ رَجُلًا مِنْ بَنِي غُبَرَ قَالَ أَصَابَنَا عَامُ مَخْمَصَةٍ فَأَتَيْتُ الْمَدِينَةَ فَأَتَيْتُ حَائِطًا مِنْ حِيطَانِهَا فَأَخَذْتُ سُنْبُلًا فَفَرَكْتُهُ وَأَكَلْتُهُ وَجَعَلْتُهُ فِي كِسَائِي فَجَاءَ صَاحِبُ الْحَائِطِ فَضَرَبَنِي وَأَخَذَ ثَوْبِي فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ لِلرَّجُلِ مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا أَوْ سَاغِبًا وَلَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فَرَدَّ إِلَيْهِ ثَوْبَهُ وَأَمَرَ لَهُ بِوَسْقٍ مِنْ طَعَامٍ أَوْ نِصْفِ وَسْقٍ .

"One year we were afflicted with hunger and draught, so I went to Medina and I came to one of its gardens whereupon I took an ear of grain, opened it and ate (some of) it and put (the rest) inside my garment. Then the owner of the garden came and beat me and took my clothes. So I went to the Prophet (ﷺ) and informed him about what happened and he (ﷺ) said to him (i.e. the owner of the garden): ***'You did not feed him when he was hungry (or tired and hungry), and you did not teach him when he was ignorant?'*** *Then the Prophet (ﷺ) ordered him to return his clothes to him, and then he (ﷺ) ordered that he be given a wasq[29] of food or half a wasq of food."* [30]

It is clear from this hadith that the Messenger of Allah (ﷺ) not only advised the owner of the garden to feed the hungry, educate the ignorant, and to return the clothing but he (ﷺ) also ordered that the one who was beaten be given sixty saa'a of food or thirty saa'a of food! Indeed it is true that he (i.e. the Prophet) was sent as a mercy to mankind, the jinn and all that exits and that he was compassionate and merciful with the believers. May the peace and blessings of my Lord be upon him.

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[29] A *wasq* is a measure of volume equivalent to sixty saa'a.

[30] Authenticated by Sheikh Al-Albaani in *Sahih Sunan Ibn Maajah* (Hadith #1861, Vol. 2, Pg. 31).

Chapter Three:

Some Examples of How the Messenger of Allah (ﷺ) Called to the Religion of Islam With Kindness

It is from the mercy of Allah the Most High towards His beloved chosen Prophet (ﷺ) and towards the entire Islamic nation that He made Prophet Muhammad (ﷺ) gentle, kind, compassionate and merciful and did not make him rough and hard hearted. Allah the Most High says:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾

﴾And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from you...﴿ [Sura Aali-Imran: 159].

Allah the Mighty also says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

﴾Verily, there has come unto you a Messenger (i.e. Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (i.e. Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter paradise and be saved from the punishment of the Hell-fire); for the believers he is full of pity, kind and merciful.﴿
[Sura At-Tawbah: 128].

The extent to which he (ﷺ) was distinguished for having these praiseworthy and noble characteristics was so great that it was even mentioned in the Torah! Al-Imam Al-Bukhari narrated a hadith upon the authority of 'Ataa ibn Yasaar who said:

عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ لَقِيتُ عَبْدَاللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ رَضِي اللَّه عَنْهمَا قُلْتُ أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فِي التَّوْرَاةِ قَالَ أَجَلْ وَاللَّهِ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَاةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ (يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا) وَحِرْزًا لِلْأُمِّيِّينَ أَنْتَ عَبْدِي وَرَسُولِي سَمَّيْتُكَ المتَوَكِّلَ لَيْسَ بِفَظٍّ وَلَا غَلِيظٍ وَلَا سَخَّابٍ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَغْفِرُ وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَيَفْتَحُ بِهَا أَعْيُنًا عُمْيًا وَآذَانًا صُمًّا وَقُلُوبًا غُلْفًا تَابَعَهُ عَبْدُالْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ هِلَالٍ وَقَالَ سَعِيدٌ عَنْ هِلَالٍ عَنْ عَطَاءٍ عَنِ ابْنِ سَلَامٍ (غُلْفٌ) كُلُّ شَيْءٍ فِي غِلَافٍ سَيْفٌ أَغْلَفُ وَقَوْسٌ غَلْفَاءُ وَرَجُلٌ أَغْلَفُ إِذَا لَمْ يَكُنْ مَخْتُونًا.

I met Abdullah bin 'Amr bin Al-'Aas and asked him: "Tell me about the description of the Messenger of Allah, which is mentioned in the Torah." He replied: "Yes. By Allah, he is described in the Torah with some of the qualities attributed to him in the Qur'an as follows: 'O Prophet! We have sent you as a witness (for Allah's True religion), and a giver of glad tidings (to the faithful believers), and a warner (to the unbelievers), and guardian of the illiterates. You are My slave and My messenger. I have named you "Al-Mutawakkil" (one who depends upon Allah). YOU ARE NEITHER DISCOURTEOUS, NOR HARSH, nor a noisemaker in the markets. And you do not do evil to those who do evil to you, but you deal with them with forgiveness and KINDNESS. Allah will not let him (the Prophet) die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," with which will be opened blind eyes, and deaf ears, and enveloped (i.e. sealed or closed) hearts.' " [31]

[31]Sahih Al-Bukhari (Eng. Trans. Vol. 3, Pg. 189-190).

The compassion, mercy, love, kindness and gentleness of the Messenger of Allah (ﷺ) was clearly present in his da'wah and there are many examples of that found in the authentic Sunnah. With the help of Allah the Most High, I will mention some of these examples and explain the effect (of his kindness in each example).

1. *The kindness of the Messenger of Allah (ﷺ) towards the boy whose hand used to roam about the dish.*

Al-Imam Muslim narrated an authentic hadith upon the authority of 'Umar ibn Abee Salamah (رضي الله عنه) who said:

عَنْ وَهْبِ بْنِ كَيْسَانَ سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ كُنْتُ فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ.

"I was under the care of the Messenger of Allah (ﷺ), and as my hand used to roam about in the dish (while eating)he said to me: ***'Boy, mention the name of Allah, eat with your right hand, and eat from what is near to you.'*** *"* [32]

Look at how kind our noble Prophet (ﷺ) was in his da'wah with the orphan that was under his care! In another narration (of the same hadith) found in the Sunan of Abu Dawood, the Prophet (ﷺ) said to the boy:

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ادْنُ بُنَيَّ فَسَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ.

[32] Sahih Muslim (Eng. Trans. Vol. 3, Pg. 1115).

"Come near, my son, mention Allah's name, eat with your right hand and eat from what is next to you."[33]

Observe the kindness of the Prophet (ﷺ) towards 'Umar ibn Abee Salamah (رضي الله عنه) by drawing the boy near to himself and then addressing him with '***my son***' in order to increase the kindness and gentleness (towards him). What was the effect of this da'wah which contained kindness and gentleness? Listen to what 'Umar ibn Abee Salamah (رضي الله عنه) himself had to say about it:

عن وَهْبَ بْنَ كَيْسَانَ أَنَّهُ سَمِعَ عُمَرَ ابْنَ أَبِي سَلَمَةَ يَقُولُ كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.

"...Since then I have applied those instructions when eating." [34]

2. *The kindness of the Messenger of Allah (ﷺ) towards the woman who was crying near a grave and the result of that.*

Al-Imam Al-Bukhari narrated an authentic hadith upon the authority of Anas ibn Malik (رضي الله عنه) who said:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِي اللَّه عَنْه قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ فَقَالَ اتَّقِي اللَّهَ وَاصْبِرِي قَالَتْ إِلَيْكَ عَنِّي فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي وَلَمْ تَعْرِفْهُ فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ

[33] Sunan Abu Dawood (Eng. Trans. Vol. 3, Pg. 1065).
[34] Sahih Al-Bukhari (Eng. Trans. Vol. 7, Pg. 221).

فَأَتَتْ بَابَ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ فَقَالَتْ لَمْ أَعْرِفْكَ فَقَالَ إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى.

"The Prophet (ﷺ) passed by a woman who was weeping beside a grave and he said (to her): ***"Fear Allah and be patient."*** *She said to him: "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet (ﷺ). So she went to the house of the Prophet (ﷺ) and there she did not find any guard. Then she said to him: "I did not recognize you." He said:* ***"Verily, patience is at the first stroke of a calamity."***[35]

Imam Al-'Aynee said in his explanation of this hadith: *"Here is an example of his (i.e. Prophet Muhammad ﷺ) humility and kindness towards the ignorant, and (an example) of how he did not blame the one afflicted with a calamity, and of how he would except the excuse (of such a one)."*[36]

What was the effect of the kindness of our noble Prophet (ﷺ) upon this woman? Let us read another narration (of the same hadith) related by Al-Imam Muslim upon the authority of Anas ibn Malik (رضي الله عنه) who said:

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ أَتَى عَلَى امْرَأَةٍ تَبْكِي عَلَى صَبِيٍّ لَهَا فَقَالَ لَهَا اتَّقِي اللَّهَ وَاصْبِرِي فَقَالَتْ وَمَا تُبَالِي بِمُصِيبَتِي فَلَمَّا ذَهَبَ قِيلَ لَهَا إِنَّهُ رَسُولُ اللَّه صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَأَخَذَهَا مِثْلُ الْمَوْتِ فَأَتَتْ بَابَهُ فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَّابِينَ فَقَالَتْ يَا رَسُولَ اللَّه لَمْ أَعْرِفْكَ فَقَالَ إِنَّمَا الصَّبْرُ عِنْدَ أَوَّلِ صَدْمَةٍ أَوْ قَالَ عِنْدَ أَوَّلِ الصَّدْمَةِ.

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[35] Sahih Al-Bukhari (Eng. Trans. Vol. 2, Pg. 208).
[36] *'Umda-tul-Qaaree* (Vol. 8, Pg. 68). Also refer to *Fath-ul-Baaree* (Vol. 3, Pg. 150).

"The Messenger of Allah (ﷺ) came to a woman who was weeping for her (dead) child, and he said to her: ***'Fear Allah and be patient.'*** *She (not recognizing him) said: 'You have not been afflicted as I have been.' When he had departed it was said to her that he was the Messenger of Allah (ﷺ) and she was mortally shocked. So she went to his door and she did not find doorkeepers at his door. She said: 'Messenger of Allah, I did not recognize you.' He said:* ***'Verily, patience is to be shown at the first blow (of a calamity).'*** *or he said:* ***'at the first blow (of a calamity).'*** *"*[37]

Al-Haafidh ibn Hajr said in explanation of the statement of Anas: *'And she was mortally shocked.': "This refers to the extreme distress, embarrassment, and humiliation that she felt when she learned that it was him (i.e. the Prophet ﷺ)."*

3. The kindness of the Messenger of Allah (ﷺ) towards the one who spoke during the prayer and the result of that.

Al-Imam Muslim narrated an authentic hadith upon the authority of Mu'aawiyah ibn Al-Hakam As-Sulamee (رضي الله عنه) who said:

عَنْ مُعَاوِيَةَ ابْنِ الْحَكَمِ السُّلَمِيِّ قَالَ بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ وَا ثُكْلَ أُمِّيَاهْ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لَكِنِّي سَكَتُّ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ

[37] Sahih Muslim (Eng. Trans. Vol. 2, Pg. 439).

التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ...

"While I was praying with the Messenger of Allah (ﷺ) a man from amongst the people sneezed so I said (to him): 'May Allah have mercy upon you.' The people stared at me with disapproving looks, so I said: 'Woe be upon me, why is it that you stare at me?' They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allah (ﷺ) had said the prayer – may my father and mother be given as ransom for him – I DECLARE THAT I HAVE NEVER SEEN A TEACHER, BEFORE OR AFTER HIM, WHO GAVE BETTER INSTRUCTION THAN HE. I SWEAR BY ALLAH THAT HE DID NOT SCOLD, BEAT, OR REVILE ME but said: ***'Verily it is not befitting for anything from the speech of the people during the prayer, it (i.e. the prayer) only consists of glorifying Allah, declaring His Greatness, and recitation of the Qur'an.'*** *or words to that effect...."* [38]

Al-Imam An-Nawawee said in his commentary on this noble hadith: *"This hadith makes clear the greatness of the character of the Messenger of Allah (ﷺ) and his kindness and compassion towards the ignorant - which Allah the Most High bore witness to (in the Qur'an). This hadith (also contains encouragement to) emulate his (ﷺ) character as regards kindness and gentleness towards the ignorant, educating them, and making things easy for them to understand."*

What was the result of kindness and gentleness with this man? Let us look at what the man said himself as we read the rest of the story:

قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَقَدْ جَاءَ اللَّهُ بِالْإِسْلَامِ وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُهَّانَ قَالَ فَلَا تَأْتِهِمْ قَالَ وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ

[38]Sahih Muslim (Eng. Trans. Vol. 1, Pg. 271).

قَالَ ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدَّنَّهُمْ قَالَ ابْنُ الصَّبَّاحِ فَلَا يَصُدَّنَّكُمْ قَالَ قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّونَ قَالَ كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ

"I said: 'O Messenger of Allah, I am new in Islam and was until recently a pagan but Allah has brought Islam (to us). Among us (i.e. the people) are men who consult soothsayers?' He (the Messenger of Allah ﷺ) said: ***'Do not consult them.'*** *I said: 'There are men who take omens?' He (the Messenger of Allah ﷺ) said:* ***'That is something which they find in their breasts (i.e. this is just a prompting from their own souls) but let it not turn their way (i.e. do not let the omen determine their course of action).'*** *I said: 'Among us (i.e. the people) are men who draw lines? He (the Messenger of Allah ﷺ) said:* ***'There was a Prophet who drew lines, so if they do it as he did, that is allowable***[39]*.'..."*

So kindness and gentleness had a profound effect upon Mu'aawiyah ibn Al-Hakam As-Sulamee (رضي الله عنه). He realized that the error he had made was due to the fact that he was new in Islam so he began to ask about some of the practices that were widespread in pre-Islamic society in order that he might stay away from them in the event that they were prohibited (by Islam), and thereby avoid being rebuked.

Not only this, but we also witness an astounding change in his character as he was also determined to find expiation for (another) mistake he had made. Let us look at what this Companion (رضي الله عنه) said as we read the rest of the hadith:

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[39]This means that there was a Prophet who divined things by drawing lines and as he was blessed with prophetic vision his information was correct. However, since prophethood has been finalized in Muhammad (ﷺ), therefore this practice cannot be held as valid or correct and these words imply the forbiddance of such a practice.

قَالَ وَكَانَتْ لِي جَارِيَةٌ تَرْعَى غَنَمًا لِي قِبَلَ أُحُد وَالْجَوَّانِيَّة فَاطَّلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذِّيبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفُ كَمَا يَأْسَفُونَ لَكِنِّي صَكَكْتُهَا صَكَّةً فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَعَظَّمَ ذَلِكَ عَلَيَّ قُلْتُ يَا رَسُولَ اللَّهِ أَفَلَا أُعْتِقُهَا قَالَ ائْتِنِي بِهَا فَأَتَيْتُهُ بِهَا فَقَالَ لَهَا أَيْنَ اللَّهُ قَالَتْ فِي السَّمَاءِ قَالَ مَنْ أَنَا قَالَتْ أَنْتَ رَسُولُ اللَّهِ قَالَ أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ.

"He said: 'I had a slave girl who tended goats near (mount) Ubud and Al-Jawwaaniyyah[40]. One day I happened to pass that way and found that a wolf had carried away a goat from her flock. I am (only) a man from the progeny of Adam and I get angry as they (human beings) get angry, so I slapped her. I went to the Messenger of Allah (ﷺ) (and told him what had happened) and he told me that this act of mine was something grievous. I said: 'O Messenger of Allah, shall I not free her?' He (the Messenger of Allah ﷺ) said: ***'Bring her to me.'*** *So I brought her to him. He (the Messenger of Allah ﷺ) said to her:* ***'Where is Allah?'*** *She said: 'He is above the heavens.' He (the Messenger of Allah ﷺ) then said to her:* ***'Who am I?'*** *She said: 'You are the Messenger of Allah.' He (the Messenger of Allah ﷺ) then said:* ***'Free her, for she is a believing woman.'*** *"*

4. *The kindness of the Messenger of Allah (ﷺ) towards the desert Arab who urinated in the masjid and the result of that.*

Al-Imam Muslim narrated an authentic hadith upon the authority of Anas ibn Maalik (رضي الله عنه) who said:

[40]This is a place situated north of the city of Medina.

حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ وَهُوَ عَمُّ إِسْحَقَ قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَهْ مَهْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُزْرِمُوهُ دَعُوهُ فَتَرَكُوهُ حَتَّى بَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَقَالَ لَهُ إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَذَرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَشَنَّهُ عَلَيْهِ.

"While we were in the masjid with the Messenger of Allah (ﷺ) a desert Arab came and stood up and began to urinate in the masjid. The Companions of the Messenger of Allah (ﷺ) said: 'Stop! Stop! What is this!' But the Messenger of Allah (ﷺ) said: ***'Don't interrupt him; leave him alone!'*** *So they left him alone and when he had finished urinating the Messenger of Allah (ﷺ) called him and said to him:* ***'These masaajid are not the places meant for urine and filth, rather they are only meant for the remembrance of Allah, prayer, and the recitation of the Qur'an.'*** *or the Messenger of Allah (ﷺ) said words to that effect. He (the narrator of the hadith) said: 'Then he (the Messenger of Allah ﷺ) ordered a man from amongst the people and he brought a bucket of water and poured it over (the urine)."*[41]

Observe how kind the Prophet (ﷺ) was with the ignorant! Imam An-Nawawee said (in his commentary about this noble hadith): *"This hadith contains (proof and evidence for) being kind and gentle with the ignorant, teaching him what he needs to know without being harmful or harsh, as long as he did not commit the wrong out of stubbornness and contempt."*

[41] Refer to *Sharh-un-Nawawee 'alaa Sahih Muslim* (Vol. 3, Pg. 191).

And how did this lesson delivered with kindness and gentleness affect the heart of this Bedouin Arab? We are able to observe its effect from the statement of the Bedouin Arab in a slightly different wording of the same hadith narrated by Al-Imam Ibn Maajah upon the authority of Abu Hurairah (ﷺ) who said:

عَنْ أَبِي هُرَيْرَةَ قَالَ دَخَلَ أَعْرَابِيٌّ الْمَسْجِدَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فَقَالَ اللَّهُمَّ اغْفِرْ لِي وَلِمُحَمَّدٍ وَلَا تَغْفِرْ لِأَحَدٍ مَعَنَا فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ لَقَدِ احْتَظَرْتَ وَاسِعًا ثُمَّ وَلَّى حَتَّى إِذَا كَانَ فِي نَاحِيَةِ الْمَسْجِدِ فَشَجَ يَبُولُ فَقَالَ الْأَعْرَابِيُّ بَعْدَ أَنْ فَقِهَ فَقَامَ إِلَيَّ بِأَبِي وَأُمِّي فَلَمْ يُؤَنِّبْ وَلَمْ يَسُبَّ فَقَالَ إِنَّ هَذَا الْمَسْجِدَ لَا يُبَالُ فِيهِ وَإِنَّمَا بُنِيَ لِذِكْرِ اللَّهِ وَلِلصَّلَاةِ ثُمَّ أَمَرَ بِسَجْلٍ مِنْ مَاءٍ فَأُفْرِغَ عَلَى بَوْلِهِ.

"...After the desert Arab understood, he stood near me (i.e. near the narrator of the hadith) and said: 'May my mother and father be ransomed (i.e. for the Messenger of Allah ﷺ). He did not rebuke me nor did he revile or abuse me (rather he only) said: ***'This masjid is not to be urinated in, it was built only for the remembrance of Allah and prayer.'*** *"*[42]

Glory be to Allah! What made the Bedouin Arab say: *'May my mother and father be ransomed (i.e. for the Messenger of Allah ﷺ)'* before he informed the people what the Messenger (ﷺ) had said to him? By the Grace of Allah, it was the result of teaching him with kindness and gentleness.

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[42]Narrated by Ibn Maajah in his Sunan and authenticated by Sheikh Al-Albaani in *Sahih Sunan Ibn Maajah* (Vol. 1, Pg. 166-167, #434).

5. *The gentleness of the Messenger of Allah (ﷺ) with the one who sought permission to have illegal sexual intercourse and the result of that.*

Imam Ahmed narrated a hadith upon the authority of Abu Umaamah (رضي الله عنه) who said:

عَنْ أَبِي أُمَامَةَ قَالَ إِنَّ فَتًى شَابًّا أَتَى النَّبِيَّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّه ائْذَنْ لِي بِالزِّنَا فَأَقْبَلَ الْقَوْمُ عَلَيْهِ فَزَجَرُوهُ قَالُوا مَهْ مَهْ فَقَالَ ادْنُهْ فَدَنَا مِنْهُ قَرِيبًا قَالَ فَجَلَسَ قَالَ أَتُحِبُّهُ لِأُمِّكَ قَالَ لَا وَاللَّه جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ قَالَ أَفَتُحِبُّهُ لِابْنَتِكَ قَالَ لَا وَاللَّه يَا رَسُولَ اللَّه جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ قَالَ أَفَتُحِبُّهُ لِأُخْتِكَ قَالَ لَا وَاللَّه جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ قَالَ أَفَتُحِبُّهُ لِعَمَّتِكَ قَالَ لَا وَاللَّه جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ قَالَ أَفَتُحِبُّهُ لِخَالَتِكَ قَالَ لَا وَاللَّه جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ قَالَ فَوَضَعَ يَدَهُ عَلَيْهِ وَقَالَ اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَصِّنْ فَرْجَهُ فَلَمْ يَكُنْ بَعْدُ ذَلِكَ الْفَتَى يَلْتَفِتُ إِلَى شَيْءٍ.

"A young man came to the Prophet (ﷺ) and said: 'O Messenger of Allah! Grant me permission to have illegal sexual intercourse! So the people turned to him and rebuked him saying: 'Shut up! What is this!?' Then he (the Messenger of Allah ﷺ) said to him: ***'Come close to me.'*** *So he came and sat close to (the Messenger of Allah ﷺ) who then said to him:* ***'Would you like (someone to have illegal sexual intercourse) with your mother?'*** *He replied: 'No! By Allah. May Allah ransom me for you.' Then he (the Messenger of*

Allah ﷺ) said to him: ***'Nor would the people like (for someone to have illegal sexual intercourse) with their mothers.'*** *Then he (the Messenger of Allah ﷺ) said to him:* ***'Would you like (someone to have illegal sexual intercourse) with your daughter?'*** *He replied: 'No! By Allah. May Allah ransom me for you.' Then he (the Messenger of Allah ﷺ) said to him:* ***'Nor would the people like (for someone to have illegal sexual intercourse) with their daughters.'*** *Then he (the Messenger of Allah ﷺ) said to him:* ***'Would you like (someone to have illegal sexual intercourse) with your sister?'*** *He replied: 'No! By Allah. May Allah ransom me for you.' Then he (the Messenger of Allah ﷺ) said to him:* ***'Nor would the people like (for someone to have illegal sexual intercourse) with their sisters.'*** *Then he (the Messenger of Allah ﷺ) said to him:* ***'Would you like (someone to have illegal sexual intercourse) with your paternal aunt?'*** *He replied: 'No! By Allah. May Allah ransom me for you.' Then he (the Messenger of Allah ﷺ) said to him:* ***'Nor would the people like (for someone to have illegal sexual intercourse) with their paternal aunts.' '*** *Then he (the Messenger of Allah ﷺ) said to him:* ***'Would you like (someone to have illegal sexual intercourse) with your maternal aunt?'*** *He replied: 'No! By Allah. May Allah ransom me for you.' Then he (the Messenger of Allah ﷺ) said to him:* ***'Nor would the people like (for someone to have illegal sexual intercourse) with their maternal aunts.'*** *Then he (the Messenger of Allah ﷺ) placed his hand upon him and said:* ***'O Allah! Forgive him his sin, purify his heart, and protect his private parts (i.e. from committing illegal sexual intercourse).'*** *And thereafter the young man did not turn towards sinful behavior."*[43]

What was the effect of advising (and correcting) this young man with kindness and gentleness? He did not turn towards sinful behavior ever again after being one who sought permission (from the Messenger of Allah ﷺ) to have illegal sexual intercourse!

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[43]Narrated by Imam Ahmed and authenticated by Sheikh Zain -ud-Deen Al-'Iraaqi. Refer to *Haashiah Ihya 'Uloom -ud-Deen* (Vol. 2, Pg. 334).

6. *The kindness of the Messenger of Allah (ﷺ) with the one who had sexual intercourse with his wife after having taken an oath not to do so.*

Also from the examples of the kindness of the Messenger of Allah (ﷺ) in Da'wah is the way he treated Salamah ibn Sakhar Al-Ansaari (رضي الله عنه) who had sexual relations with his wife after having taken an oath not to do so, and before completing the expiation for (this prohibited oath). Al-Imam Ahmed narrated an authentic hadith upon the authority of Salamah ibn Sakhar Al-Ansaari (رضي الله عنه) who said:

عَنْ سَلَمَةَ بْنِ صَخْرٍ الْأَنْصَارِيِّ قَالَ كُنْتُ امْرَأً قَدْ أُوتِيتُ مِنْ جِمَاعِ النِّسَاءِ مَا لَمْ يُؤْتَ غَيْرِي فَلَمَّا دَخَلَ رَمَضَانُ تَظَاهَرْتُ مِنِ امْرَأَتِي حَتَّى يَنْسَلِخَ رَمَضَانُ فَرَقًا مِنْ أَنْ أُصِيبَ فِي لَيْلَتِي شَيْئًا فَأَتَتَابَعُ فِي ذَلِكَ إِلَى أَنْ يُدْرِكَنِي النَّهَارُ وَأَنَا لَا أَقْدِرُ عَلَى أَنْ أَنْزِعَ فَبَيْنَا هِيَ تَخْدُمُنِي إِذْ تَكَشَّفَ لِي مِنْهَا شَيْءٌ فَوَثَبْتُ عَلَيْهَا فَلَمَّا أَصْبَحْتُ غَدَوْتُ عَلَى قَوْمِي فَأَخْبَرْتُهُمْ خَبَرِي وَقُلْتُ لَهُمُ انْطَلِقُوا مَعِي إِلَى النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَأُخْبِرُهُ بِأَمْرِي فَقَالُوا لَا وَاللَّه لَا نَفْعَلُ نَتَخَوَّفُ أَنْ يَنْزِلَ فِينَا قُرْآنٌ أَوْ يَقُولَ فِينَا رَسُولُ اللَّه صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ مَقَالَةً يَبْقَى عَلَيْنَا عَارُهَا وَلَكِنِ اذْهَبْ أَنْتَ فَاصْنَعْ مَا بَدَا لَكَ قَالَ فَخَرَجْتُ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ خَبَرِي فَقَالَ لِي أَنْتَ بِذَاكَ فَقُلْتُ أَنَا بِذَاكَ فَقَالَ أَنْتَ بِذَاكَ فَقُلْتُ أَنَا بِذَاكَ قَالَ أَنْتَ بِذَاكَ قُلْتُ نَعَمْ هَا أَنَا ذَا فَأَمْضِ فِيَّ حُكْمَ اللَّه عَزَّ وَجَلَّ فَإِنِّي صَابِرٌ لَهُ قَالَ أَعْتِقْ رَقَبَةً قَالَ فَضَرَبْتُ صَفْحَةَ رَقَبَتِي بِيَدِي وَقُلْتُ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَصْبَحْتُ أَمْلِكُ غَيْرَهَا

قَالَ فَصُمْ شَهْرَيْنِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ وَهَلْ أَصَابَنِي مَا أَصَابَنِي إِلَّا فِي الصِّيَامِ قَالَ فَتَصَدَّقْ قَالَ فَقُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بِتْنَا لَيْلَتَنَا هَذِهِ وَحْشَاءَ مَا لَنَا عَشَاءٌ قَالَ اذْهَبْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَقُلْ لَهُ فَلْيَدْفَعْهَا إِلَيْكَ فَأَطْعِمْ عَنْكَ مِنْهَا وَسْقًا مِنْ تَمْرٍ سِتِّينَ مِسْكِينًا ثُمَّ اسْتَعِنْ بِسَائِرِهِ عَلَيْكَ وَعَلَى عِيَالِكَ قَالَ فَرَجَعْتُ إِلَى قَوْمِي فَقُلْتُ وَجَدْتُ عِنْدَكُمُ الضِّيقَ وَسُوءَ الرَّأْيِ وَوَجَدْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّعَةَ وَالْبَرَكَةَ قَدْ أَمَرَ لِي بِصَدَقَتِكُمْ فَادْفَعُوهَا لِي قَالَ فَدَفَعُوهَا إِلَيَّ.

"I was a person who was given a stronger desire for sexual intercourse with women than others. When the month of Ramadhaan came along, I took an oath not to have sex with my wife[44] *until the end of the month fearing that something might happen during the night (i.e. sexual intercourse) and that I would continue with that until daylight and I wouldn't be able to stop! (One night) my wife was serving me and I saw something from her (body) so I had sexual intercourse with her. When I rose in the morning I went to my (tribes') people and told them what had happened. And I said to them: 'Come with me to the Prophet (ﷺ) so I can tell him about my affair.' They said: 'No! By Allah we will not (go with you). We fear that a verse of the Qur'an may be revealed about us, or that the Messenger of Allah (ﷺ) might say something about us and that disgrace would remain with us. Go yourself and do what you think best.' So I went to the Prophet (ﷺ) and told him what had happened and he said to me:* ***'You did that?'*** *I replied: '(Yes) I did that.' He (the Messenger of Allah ﷺ) said:* ***'You did that?'*** *I replied: '(Yes) I did that.' He (the Messenger of Allah ﷺ) said:* ***'You did that?'*** *I replied: 'Yes, and I am here so (please) carry out the command*

[44]I.e. by saying the words: *"You are to me like my mothers back."* This practice has been prohibited in Islam and the one who does it is required to perform an expiation as is explained in this hadith.

of Allah the Mighty and the Majestic in my case, verily I will be patient with (Allah's command). He (the Messenger of Allah ﷺ) said: ***'Free a slave.'*** *I asked to be pardoned from freeing my slave saying: 'No. By the One Who sent you with the truth (i.e. Islam) I do not own other than her. ' He (the Messenger of Allah ﷺ) said:* ***'Then fast two consecutive months.'*** *I said: 'O Messenger of Allah, is it not so that what has befallen me happened while I was fasting?' He (the Messenger of Allah ﷺ) said:* ***'Then give in charity (i.e. feed sixty poor people).'*** *I said: 'By the One Who sent you with the truth (i.e. Islam) we went to bed last night hungry, without any dinner at all.' He (the Messenger of Allah ﷺ) then said:* ***'Go to the one who administers the charity of Bani Ruzayq and say to him that he should give the charity to you. Then feed (the needy) with a wasq (i.e. sixty sa'a) of dates on behalf of yourself. Then feed yourself and your family with the rest of it.'*** *So I returned to my (tribes') people and said to them: 'I found with you poverty, anxiety and negativity but I found with the Messenger of Allah (ﷺ) plenty (of provisions), comfort and blessings. He commanded me to give in charity to you, and then he gave me (in order that I might be able to fulfill what had been commanded of me).' "* [45]

Observe how kind and gentle the Messenger of Allah (ﷺ) was with a man who had made a grave mistake, however he did so without being stubborn or contemptuous toward the limits set down by Allah the Most High. Then he went (to the Messenger of Allah ﷺ) sincerely repentant to Allah the Most High.

In another narration of the same hadith our noble Prophet (ﷺ) said:

"...وَمَا حَمَلَكَ عَلَى ذَلِكَ يَرْحَمُكَ اللَّهُ..."

"...What caused you to do that - may Allah have mercy upon you?..."

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[45]Narrated by Imam Ahmed, Abu Dawood, At -Tirmidhi, Ibn Maajah, and Ad - Daarimee. And authenticated by Sheikh Al -Albaani in *Sahih Sunan Ibn Maajah* (Vol. 2, Pg. 183, #1690).

Allahu Akbar! He (ﷺ) did not hit him, nor did he insult him, nor did he rebuke him, nor did he turn away from him with angry words, nor did he grieve him. Rather he (ﷺ) was kind, gentle, compassionate, and merciful. And how could it be otherwise when he (ﷺ) is the one who Allah sent as a mercy to all of creation? And how could it be otherwise when he (ﷺ) was commanded by his Lord, Blessed is He the Most High, to give good tidings to all of those who came to him, that Allah the Most High has made mercy obligatory upon Himself, and that verily He is the Oft-Forgiving, Most-Merciful? Allah the Mighty and the Majestic says:

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ﴾

﴾When those who believe in Our *Ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "*Salaamun Alaikum* (Peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful."﴿

[Sura Al-An'am: 54].

And what Salamah ibn Sakhar Al-Ansaari (رضي الله عنه) said to his (tribes') people when he returned to them suffices as clear evidence of the effect of the kindness of the Messenger of Allah (ﷺ) upon him.

7. *The kindness of the Messenger of Allah (ﷺ) with Thumaamah ibn Uthaal (رضي الله عنه) and the result of that.*

Imam Al-Bukhari narrated an authentic hadith upon the authority of Abu Hurairah (رضي الله عنه) who said:

حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِي اللَّه عَنْهم قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ خَيْلًا قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَقَالَ مَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ عِنْدِي خَيْرٌ يَا مُحَمَّدُ إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ فَتُرِكَ حَتَّى كَانَ الْغَدُ ثُمَّ قَالَ لَهُ مَا عِنْدَكَ يَا ثُمَامَةُ قَالَ مَا قُلْتُ لَكَ إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْغَدِ فَقَالَ مَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ عِنْدِي مَا قُلْتُ لَكَ فَقَالَ أَطْلِقُوا ثُمَامَةَ...

*"The Prophet (ﷺ) sent some cavalry towards Najd and they brought a man from the tribe of Bani Haneefah who was called Thumaamah ibn Uthaal. They tied him to one of the pillars of the masjid. The Prophet (ﷺ) went to him and said: **'What have you got, O Thumaamah?'**[46] He replied: 'I have got a good thought, O Muhammad![47] If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want.' He was left until the next day when the Prophet (ﷺ) said to him: **'What have you got, O Thumaamah?'** He replied: 'What I told you, i.e. if you set me free, you would do a favor to one who is grateful.' The Prophet (ﷺ) left him until the day after, when he said: **'What have you got, O Thumaamah?'** He said: 'I have got what I told you.' On that the Prophet (ﷺ) said: **'Release Thumaamah.'**..."*

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[46]This means: What do you think I am going to do to you?

[47]Thumaamah had a good idea about the Prophet (ﷺ) for he knew that he would not oppress people, but forgive and help them.

Observe how kind the Messenger of Allah (ﷺ) was with his enemies! Now observe the effect of that kindness upon this hate filled enemy as we continue to read this hadith and see what Thumaamah (رضي الله عنه) said himself:

فَانْطَلَقَ إِلَى نَجْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ يَا مُحَمَّدُ وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ إِلَيَّ وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضُ إِلَيَّ مِنْ بَلَدِكَ فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ فَمَاذَا تَرَى فَبَشَّرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَهُ أَنْ يَعْتَمِرَ فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ صَبَوْتَ قَالَ لَا وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا وَاللَّهِ لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

"So he (i.e. Thumaamah) went to a garden of date palm trees near the masjid, took a bath and then entered the masjid and said: 'I testify that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah! By Allah, O Muhammad! There was no face on the surface of the earth that I disliked more than your face, but now your face has become the most beloved face to me. By Allah, there was no religion that I disliked more than your religion, but now your religion has become the most beloved religion to me. By Allah there was no city that I disliked more than your city, but now your city has become the most beloved city to me. Your cavalry captured me when I was intending to perform 'Umrah so now what do you think (about giving me permission to perform 'Umrah)?' The Prophet

(ﷺ) gave him good tidings (congratulated him) and ordered him to perform 'Umrah. When he arrived in Mecca someone said to him: 'Have you become a Sabian?' He (Thumaamah) replied: 'No. By Allah I have embraced Islam with Muhammad, the Messenger of Allah (ﷺ). No! By Allah! Not a single grain of wheat will come to you from Al-Yamaamah unless the Prophet (ﷺ) gives his permission.' "[48]

Allahu Akbar! Observe the great change (in this man's heart)! This great change did not occur except by the Grace of Allah and then because of the kind and gentle treatment of our noble Prophet (ﷺ).

Al-Imam An-Nawawee said in his commentary on this hadith: *"The Prophet (ﷺ) repeated his question:* ***'What have you got, O Thumaamah?'*** *over a period of three days because this is a way of bringing the hearts closer together, and a way of being kind to an influential person from whom it is hoped that he will embrace Islam while influencing many others to do so as well."* [49]

These are (just a few examples) of the good results of the Prophet's (ﷺ) kindness, gentleness and compassion while calling to Islam. And it is incumbent upon all of those calling to the religion of Islam who (hope) to emulate the Prophet (ﷺ) in fulfilling this important (duty) to render their da'wah like the da'wah of the Prophet (ﷺ) so that perhaps Allah the Most High will give them similar beneficial results.

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[48]Sahih Al-Bukhari (Eng. Trans. Vol. 5, Pg. 464-465).
[49]*Sharh An-Nawawee Alaa Sahih Muslim* (Vol. 12, Pg. 89).

Chapter Four:

Sayings of the Scholars about the necessity for the one calling to Islam to adorn himself with kindness.

Many scholars have clearly explained the necessity for the one calling to Islam to adorn himself with kindness whenever commanding the good and forbidding the evil. We have already mentioned some of the sayings of the scholars in Chapter Two and now we will mention more sayings of the scholars about this with the help of Allah the Most High.

Al-Imam Ahmed was asked: *"How should one command (the good and forbid the evil)?"* He replied: *"Command (the good and forbid the evil) with kindness and humility."* Then he said: *"If he hears (about something) that he disapproves of then he should not become angry because he will wish that he had not done so."* [50]

Al-Imam Sufyaan (Ath-Thawri) said: *"No one should command the good and forbid the evil except he who has three qualities:*

- *He is kind when he commands the good and he is kind when he forbids the evil.*
- *He is just when he commands the good and he is just when he forbids the evil.*
- *And he is knowledgeable about that which he commands to and he is knowledgeable about that which he forbids."* [51]

Sheikh Abd-ur-Rahmaan ibn Nasr Ash-Shayzaree said while discussing the character of the one who seeks reward in the hereafter: *"His character should include kindness, gentleness in speech, a cheerful face, and an easy going manner when commanding the people with good and forbidding (them from evil). Verily this is the most effective way of changing the hearts and reaching the desired goal. Allah the Mighty and the Majestic said addressing His Prophet and Messenger (ﷺ):*

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[50]Refer to the book entitled *Al-Amr bil Ma'roof wan Nahiy 'anil Munkar* by Abu Bakr Al-Khilaal.(Page 50).

[51]Refer to the book entitled *Al-Amr bil Ma'roof wan Nahiy 'anil Munkar* by Abu Bakr Al-Khilaal.(Page 46).

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾

﴾And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you...﴿

[Sura Aali-Imran: 159].

That is because excessive rebuke and scolding might be more likely to induce further disobedience; and harshness in religious exhortation and spiritual consultation leads to the rejection of what was said." [52]

Sheikh-ul-Islam Ibn Taymiyyah said: "These three things are necessary (i.e. for commanding the good and forbidding the evil):

- *Knowledge.*
- *Kindness.*
- *And patience.*

Knowledge (is required) ***before*** *commanding the good and forbidding the evil, kindness (must be utilized)* ***along with it****, and patience is required* ***afterwards****! And (furthermore), it is necessary that each of these three qualities (knowledge, kindness, and patience) accompany each other in every stage (i.e. before comm.-anding the good and forbidding the evil, along with it, as well as afterwards)."* [53]

Al-Imam Ahmed ibn Muhammad Al-Maqdasiyy said: *"Some of the Salaf have said: 'No one should command the good except that he does so with kindness, (and no one should) prohibit the evil except that he does so with*

[52]Refer to the book entitled *Nihaayat-ur-Rutbah fee Talab-il-Hasbah* by Ibn Bassaam Al-Muhtasib (Page 9, 13).

[53]Refer to the book entitled *Al-Amr bil Ma'roof wan Nahiy 'anil Munkar* by Sheikh-ul-Islam ibn Taymiyyah (Page 30).

kindness. (No one should) command the good except that he does so with gentleness, (and no one should) prohibit the evil except that he does so with gentleness. (No one should) command the good except that he does so with knowledge, (and no one should) prohibit the evil except that he does so with knowledge." [54]

[54]Refer to the book entitled *Mukhtasir Minhaj –ul-Qaasideen* (Page 138).

Chapter Five:

The circumstances that warrant turning away from being kind and gentle in da'wah and justify being harsh.

It should not be understood from what we have mentioned that kindness and gentleness is always appropriate and that there are *never* circumstances that warrant turning away from being kind and gentle in da'wah and justify being harsh. Rather there are some times when harshness is justified, such as:

1. Whenever the legal punishment is being carried out on someone who violated the limits set down by Allah.

2. Or it is clear that the person is stubborn, contemptuous and derisive toward the limits set down by Allah the Most High (and therefore kindness and gentleness has not worked with him).

3. Or an illegal act was committed by someone who should have known better.

1. *Harshness when carrying out legal punishments upon those who have violated the law.*

There are many examples found in the texts of the Qur'an and the authentic Sunnah that confirm the necessity of being harsh when carrying out legal punishments on those who have violated the law. With the help of Allah the Most High, I will mention some of these examples.

A. *The prohibition of having pity upon those who deserve a punishment prescribed by Allah.*

After Allah, Glorified is He the Most High, explained the punishment that those guilty of fornication deserve, *He then forbade the believers from having pity upon them while imposing the punishment.* Allah the Most High says:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ﴾

﴿The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. *Let not pity move you in their case, in a punishment prescribed by Allah*, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.﴾[55]

[Sura An-Nur: 2].

Imam Al-Qurtubi said in explanation of the statement of Allah:

﴿وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾

﴿...Let not pity move you in their case, in a punishment prescribed by Allah...﴾

"This means: do not allow pity for the guilty to prevent you from imposing the punishment, and do not lighten the blows (of the whip) to the extent that no pain is felt. This is the saying of the scholars of tafseer (explanation of the Qur'an)."[56]

Then Allah, Glorified is He the Most High, emphasized this prohibition by saying:

﴿إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿...if you believe in Allah and the Last Day...﴾

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[55]This punishment is for unmarried persons guilty of illegal sexual intercourse. However, if committed by married persons then the punishment, according to Allah's Law, is to stone them to death.

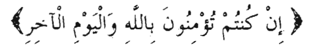
[56]*Tafseer Al-Qurtubi* (Vol. 12, page. 165).

And, as Imam Ar-Raazi said, this (was said) in order to incite and encourage anger for the sake of Allah the Most High and for His religion.[57]

Sheikh-ul-Islam Ibn Taymiyyah said in explanation of this verse: *"The Most High has prohibited what the Shaytaan commands with regard to legal punishments in general, and with regard to (the punishment for) illegal sexual intercourse in particular. Verily this (i.e. pity for those guilty of fornication) is based upon love, desire and compassion that the Shaytaan has beautified so that the hearts will incline towards the people of sin and transgression and have pity for them. (This has happened) so much so that many people have fallen into (the sin) of cuckoldry and inadequate jealously (for their wives, daughters and womenfolk) and they erroneously think that this is a part of good character and being merciful and kind with the creation! However this is simply cuckoldry, shamefulness, lack of religion, and weakness of faith. And helping them with that (i.e. by having pity on the guilty) is cuckoldry, shamefulness, lack of religion, and weakness of faith and it is helping sin and transgression, and likewise it is leaving of prohibiting illegal sexual intercourse and evil."* [58]

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[57]Refer to *At-Tafseer Al-Kabeer* (Vol. 23, page 148), and *Tafseer Al-Baydaawee* (Vol. 2, page 115), *and Tafseer Al-Qurtubi* (Vol. 12, page. 166) inasmuch as he said about the statement of Allah:



❴...if you believe in Allah and the Last Day...❵

"This is similar to the way you say to a man in order to incite him (to do something): 'If you were a (real) man you would do such and such thing!' Meaning that this is the way that (real) men behave."

[58]Refer to D*aqaaiq At-Tafseer Al-Jaami' lee Tafseer Al-Imam Ibn Taymiyyah* (Vol.3, page 385).

B. The Messenger of Allah (ﷺ) used to take revenge on those who transgressed the limits set down by Allah.

Despite the compassion, mercy, readiness to forgive, and kindness of the Messenger of Allah (ﷺ), he would still become very angry whenever someone transgressed the limits set down by Allah and he used to take revenge for the sake of Allah, Glorified is He the Most High. 'Aishah (رَضِيَ اللَّهُ عَنْهَا), the Mother of the Believers, the wife of the Messenger of Allah (ﷺ), and the one who knew the most about the Prophet (ﷺ), bore witness to that fact. In an authentic hadith narrated by Al-Imam Al-Bukhari upon the authority of 'Aishah (رَضِيَ اللَّهُ عَنْهَا) who said:

عَنْ عَائِشَةَ رَضِي اللَّه عَنْهَا قَالَتْ مَا خُيِّرَ النَّبِيُّ صَلَّى اللَّه عَلَيْه وَسَلَّمَ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَأْثَمْ فَإِذَا كَانَ الْإِثْمُ كَانَ أَبْعَدَهُمَا مِنْهُ وَاللَّه مَا انْتَقَمَ لِنَفْسِه فِي شَيْءٍ يُؤْتَى إِلَيْه قَطُّ حَتَّى تُنْتَهَكَ حُرُمَاتُ اللَّه فَيَنْتَقِمُ لِلَّه.

"Whenever the Prophet (ﷺ) was given an option between two things, he used to select the easier of the two, as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's limits were transgressed, he would take revenge for Allah's Sake." [59]

Al-Haafidh ibn Hajar said while mentioning the benefits that may be derived from this hadith: *"Contained in this hadith is encouragement to pardon and forgive, EXCEPT IN MATTERS WHERE THE RIGHTS OWED TO ALLAH ARE INVOLVED."*[60]

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[59]Sahih Al-Bukhari (Eng. Trans. Vol. 8, Pg. 511-512).

[60]*Fath-ul-Baaree* (Vol. 6, page 576).

Al-Imam Ar-Raazee said: *"Kindness and gentleness is ONLY permissible if it does not lead to the neglect of any of the rights owed to Allah. If it leads to that then kindness and gentleness is not permissible."* [61]

C. The anger of the Messenger of Allah (ﷺ) when someone tried to intercede in order to prevent the carrying out of a legal punishment.

Also from the proofs and evidences for the necessity of being harsh whenever carrying out legal punishments is the anger of our Noble Prophet (ﷺ) when Usaamah ibn Zaid (رضي الله عنه) tried to intercede in order to prevent the carrying out of a legal punishment. In an authentic hadith narrated by Al-Imam Al-Bukhari upon the authority of 'Aishah (رَضِيَ اللَّهُ عَنْهَا) who said:

عَنْ عَائِشَةَ رَضِي اللَّه عَنْهَا أَنَّ قُرَيْشًا أَهَمَّتْهُمُ الْمَرْأَةُ الْمَخْزُومِيَّةُ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ رَسُولَ اللَّه صَلَّى اللَّهم عَلَيْه وَسَلَّمَ وَمَنْ يَجْتَرِئُ عَلَيْه إِلَّا أُسَامَةُ بْنُ زَيْد حِبُّ رَسُولِ اللَّه صَلَّى اللَّه عَلَيْه وَسَلَّمَ فَكَلَّمَ رَسُولَ اللَّه صَلَّى اللَّه عَلَيْه وَسَلَّمَ فَقَالَ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّه ثُمَّ قَامَ فَخَطَبَ قَالَ يَا أَيُّهَا النَّاسُ إِنَّمَا ضَلَّ مَنْ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْه الْحَدَّ وَايْمُ اللَّه لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ صَلَّى اللَّه عَلَيْه وَسَلَّمَ سَرَقَتْ لَقَطَعَ مُحَمَّدٌ يَدَهَا.

"The Quraish were concerned about a woman (from the sub-tribe of) Makhzoom who had stolen something. They said: 'Who shall speak to the Messenger of Allah (ﷺ) (on her behalf)? Who would dare to do that other than Usaamah ibn Zaid since he is the favorite of the

[61] *Tafseer Al-Kabeer* (Vol. 9, page 64). Also refer to *Garaaib-ul-Qur'an wa Ragaaib-ul-Furqaan li An-Naysaabooree* (Vol. 4, page 107).

Messenger of Allah (ﷺ)?' When (Usaamah ibn Zaid) spoke to the Messenger of Allah (ﷺ) about the matter the Messenger of Allah (ﷺ) said: ***'Are you interceding in (order to prevent the carrying out of) a legal punishment set down by Allah?'*** *Then he (the Messenger of Allah ﷺ) stood up and addressed us saying:* ***'O people, those who came before you went astray because they did not carry out the legal punishment for stealing in the case of a noble person, however when a poor person committed theft they would carry out the legal punishment. By Allah, if Faatimah bint Muhammad (ﷺ) committed theft, Muhammad would cut off her hand!'*** *"*[62]

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[62]Sahih Al-Bukhari (Eng. Trans. Vol. 8, Pg. 512-513). And in another narration of the same hadith also transmitted by Imam Al-Bukhari upon the authority of 'Urwah ibn Az-Zubair (رضي الله عنه) who said:

عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ امْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ الْفَتْحِ فَفَزِعَ قَوْمُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ يَسْتَشْفِعُونَهُ قَالَ عُرْوَةُ فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا تَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَتُكَلِّمُنِي فِي حَدٍّ مِنْ حُدُودِ اللَّهِ قَالَ أُسَامَةُ اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ فَلَمَّا كَانَ الْعَشِيُّ قَامَ رَسُولُ اللَّهِ خَطِيبًا فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ النَّاسَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا ثُمَّ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتِلْكَ الْمَرْأَةِ فَقُطِعَتْ يَدُهَا فَحَسُنَتْ تَوْبَتُهَا بَعْدَ ذَلِكَ وَتَزَوَّجَتْ قَالَتْ عَائِشَةُ فَكَانَتْ تَأْتِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

"A lady committed theft during the lifetime of the Messenger of Allah (ﷺ) during the Conquest of Makkah. Her people went to Usaamah ibn Zaid and asked him to intercede for her (with the Messenger of Allah ﷺ). When Usaamah interceded for her with the Messenger of Allah (ﷺ), the colour of the face of the Messenger of Allah (ﷺ) changed (i.e. from anger) and he said: ***'Do you intercede with me in a matter involving one of the legal punishment prescribed by Allah?'*** *Usaamah said: 'O Messenger of Allah! Ask Allah's forgiveness for me.' In the afternoon, the Messenger of Allah (ﷺ) stood and addressed the people. He praised Allah as he deserved and then said:* ***'To proceed: Those (nations) who came***

D. *The determination of Abu Musa and Mu'aadh ibn Jabal (ﷺ) to carry out the punishment for apostasy.*

The determination of Abu Musa and Mu'aadh ibn Jabal (ﷺ) to carry out the legal punishment for apostasy, helps us to understand the necessity for harshness and that it does not necessarily contradict the fact that Islam commands us to be kind, give good tidings, and to make things easy (for the people whenever possible). Abu Musa Al-Ash'aree and Mu'aadh ibn Jabal (ﷺ) rushed to carry out this legal punishment despite the fact that when the Messenger of Allah (ﷺ) sent them to Yemen, he warned them against making the people turn away from them as a result of making things difficult, and despite the fact that he commanded them to make things easy (for the people whenever possible) and to give good tidings to them.[63] In an authentic hadith narrated by Al-Imam Al-Bukhari upon the authority of Abu Bardah who said:

عَنْ أَبِي بُرْدَةَ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ قَالَ وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مِخْلَافٍ قَالَ وَالْيَمَنُ مِخْلَافَانِ ثُمَّ قَالَ يَسِّرَا وَلَا تُعَسِّرَا وَبَشِّرَا وَلَا تُنَفِّرَا فَانْطَلَقَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَمَلِهِ وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي أَرْضِهِ كَانَ قَرِيبًا مِنْ صَاحِبِهِ أَحْدَثَ بِهِ عَهْدًا فَسَلَّمَ عَلَيْهِ فَسَارَ مُعَاذٌ فِي أَرْضِهِ قَرِيبًا مِنْ صَاحِبِهِ أَبِي مُوسَى فَجَاءَ يَسِيرُ عَلَى بَغْلَتِهِ حَتَّى انْتَهَى إِلَيْهِ وَإِذَا

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before you went astray because they did not carry out the legal punishment for stealing in the case of a noble person, however when a poor person committed theft they would carry out the legal punishment. By Him in Whose Hand Muhammad's soul is in, if Faatimah bint Muhammad (ﷺ) committed theft, I would cut off her hand !' *Then the Messenger of Allah (ﷺ) gave the command and her hand was cut off. Afterwards, her repentance proved sincere and she got married. 'Aishah said: 'That lady used to visit me and I used to convey her demands to the Messenger of Allah (ﷺ)."*

[Sahih Al-Bukhari (Eng. Trans. Vol. 5, Pg. 416)].

[63]Refer to pages 29-31.

هُوَ جَالِسٌ وَقَدِ اجْتَمَعَ إِلَيْهِ النَّاسُ وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إِلَى عُنُقِهِ فَقَالَ لَهُ مُعَاذٌ يَا عَبْدَاللَّهِ بْنَ قَيْسٍ أَيُّمَ هَذَا قَالَ هَذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ قَالَ لَا أَنْزِلُ حَتَّى يُقْتَلَ قَالَ إِنَّمَا جِيءَ بِهِ لِذَلِكَ فَانْزِلْ قَالَ مَا أَنْزِلُ حَتَّى يُقْتَلَ فَأَمَرَ بِهِ فَقُتِلَ ثُمَّ نَزَلَ فَقَالَ يَا عَبْدَاللَّهِ كَيْفَ تَقْرَأُ الْقُرْآنَ قَالَ أَتَفَوَّقُهُ تَفَوُّقًا قَالَ فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذُ قَالَ أَنَامُ أَوَّلَ اللَّيْلِ فَأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ فَأَقْرَأُ مَا كَتَبَ اللَّهُ لِي فَأَحْتَسِبُ نَوْمَتِي كَمَا أَحْتَسِبُ قَوْمَتِي.

"The Messenger of Allah (ﷺ) sent Abu Musa and Mu'aadh ibn Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet (ﷺ) said to them: ***'Facilitate things for the people and do not make things difficult for them. (Be kind and lenient (both of you) with the people, and do not be hard on them) and give them good tidings and do not repulse them.'*** *So each of them went to carry on his job and when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu'aadh toured that part of his state which was near (the border of the province of) his companion Abu Musa. Mu'aadh came riding his mule till he reached Abu Musa and saw him sitting, and the people had gathered around him. There was a man tied with his hands behind his neck. Mu'aadh said to Abu Musa: 'O Abd-Allah ibn Qais! What is this?' Abu Musa replied: 'This man has reverted to disbelief after embracing Islam.' Mu'aadh said: 'I will not dismount until he has been killed!' Abu Musa replied: 'He has been brought for this purpose, so come down.' Mu'aadh said: 'I will not dismount until he has been killed!' So Abu Musa ordered that he be killed, and he was killed. Then Mu'aadh dismounted..."*[64]

[64]Sahih Al-Bukhari (Eng. Trans. Vol. 5, Pg. 441-442).

Therefore, it is clear from these proofs and evidences from the Qur'an and the authentic Sunnah that harshness must be utilized whenever the bounds set down by Allah the Most High have been violated and it is time to carry out the prescribed legal punishment. And Allah the Most High knows best.

2. *Harshness when it is clear that a person is stubborn, contemptuous and derisive towards da'wah (given with kindness and gentleness).*

If it becomes clear that someone is stubborn, contemptuous, and derisive towards da'wah (given with kindness and gentleness) then the one calling to Islam must choose the appropriate method in order to remedy the situation without limiting himself to kindness and gentleness. This is derived, with the Grace of Allah, from several texts in the Qur'an and authentic Sunnah:

A. The da'wah of the Prophets sent by Allah (عليهم السلام) contained harshness (at the appropriate times).

There are several examples of the utilization of harshness found in the da'wah of the Prophets and Messengers sent by Allah (عليهم السلام) while they were trying to call their stubborn, contemptuous and persistently ignorant peoples. For example, we find that Nuh (Noah) (عليه السلام) said to his people:

﴿وَيَاقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُو رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ﴾

﴿"And O my People! I ask of you no wealth for it (i.e. the guidance and revelation that I have been sent with), my reward is from none but Allah. I am not going to drive

away those who have believed. Surely, they are going to meet their Lord, *but I see that you are a people that are ignorant!"*﴿ [Sura Hud: 29].

And Ibraaheem (Abraham) the gentle, mild tempered, patient, and repentant (عليه السلام) said to his people:

﴿قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ أُفٍّ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ﴾

﴾[Ibraaheem (Abraham)] said, "Do you then worship besides Allah things that can neither profit you, nor harm you? *Fie upon you, and upon that which you worship besides Allah! Have you then no sense?"...*﴿
[Sura Al-Anbiya: 66-67].

And Lut (Lot) (عليه السلام) said to his people:

﴿أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَاجِكُم بَلْ أَنتُمْ قَوْمٌ عَادُونَ﴾

﴾"Go you in unto the males of the *'Aalameen* (mankind), and leave those whom Allah has created for you to be your wives? *Nay, you are a trespassing people!"*﴿
[Sura Ash-Shu'ara: 165-166].

These noble Prophets chose to address their peoples with the words: ***﴾but I see that you are a people that are ignorant!﴿***, ***﴾Fie upon you, and upon that which you worship besides Allah!﴿***, ***﴾Have you then no sense?﴿***, ***﴾Nay, you are a trespassing people!﴿*** despite the fact that these words contained harshness because they found their peoples to be stubborn, contemptuous, and mocking towards da'wah (given with kindness and gentleness). And Allah the Most High knows best.

B. Despite having been commanded to invite to Islam with good words and in a good manner, that does not include 'those who do wrong'.

Also from the proofs and evidences that support utilizing harshness when it becomes clear that someone is stubborn, contemptuous, and mocking towards da'wah (given with kindness and gentleness), is the fact that when Allah the Most High ordered His noble Prophet (ﷺ) and the entire Islamic nation to 'argue not with the people of the Scripture (Jews and Christians), unless it be with good words and in a good manner', He excluded (from the command) those people of the Scripture who do wrong! Allah the Majestic said:

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

﴾And argue not with the People of the Scripture (Jews and Christians), unless it be in a way that is better (with good words and in a good manner, inviting them to Islamic Monotheism with His verses), except with such of them as do wrong...﴿ [Sura Al-'Ankabut: 46].

Az-Zamakhsharee said in his explanation of this verse: "*(This means: argue with them) in the best manner, by meeting harshness with kindness, and anger with restraint, and vehemence with patience and perseverance just as Allah the Most High has said:*

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

﴾Repel (Evil) with what is better, then verily! He, between whom and you there was enmity, (will become) as though he was a close friend.﴿ [Sura Fussilat: 34].

﴾Except with such of them as do wrong﴿ *by exceeding all bounds in their stubbornness and opposition and refuse to accept advice, therefore being kind with them does not work, so utilize harshness with them."*[65]

Perhaps those verses of the Qur'an which contain harshness towards the people of the Scripture who were stubborn, turned away from the truth, and continued to follow a false way, explain how to argue with those people of the Scripture who do wrong! Some of these verses include the statement of Allah:

﴿قُلْ يَاأَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنتُمْ صَادِقِينَ ۞ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

﴾Say (O Muhammad ﷺ): "O you Jews! If you contend that you are friends of Allah, to the exclusion of the rest of mankind, *then long for death if you are truthful!*" But they will never long for it (death), because of what (deeds) their hands have sent on before them! And Allah knows well the *dhaalimoon* (polytheists, wrong doers, disbelievers).﴿ [Sura Al-Jumu'ah: 6-7].

Allah the Most High also says:

﴿ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ﴾

[65] *Tafseer Al-Kaashif* (Vol. 3, pg. 207-208).

﴾Verily the likeness of 'Eesaa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him "Be" - and he was. This is the truth from your Lord, so be not of those who doubt. *Then if anyone disputes with you concerning him {'Eesaa (Jesus)} after (all this) knowledge that has come to you {i.e. 'Eesaa (Jesus) being a slave of Allah, and having no share in Divinity}, say (O Muhammad ﷺ): "Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves - then let us earnestly pray and invoke (sincerely) the curse of Allah upon those who lie!"*﴿ [Sura Aali-'Imran: 59-61].

Harshness when stubbornness and contempt is encountered from those who do wrong may reach the point of raising the sword (in warfare) against them if the leader of the Muslims deems it appropriate. Sheikh Muhammad Al-Ameen Ash-Shinqeetee said: *"Know that there are two methods of calling to Islam:*

(1) The first method is with kindness and gentleness
(2) And the second method (utilizes) harshness.

As for the method of kindness and gentleness, it is calling to the religion of Allah (Islam) with wisdom and good preaching, and by clearly explaining the proofs and evidences in the best manner. If this method is successful, then in that case it is good and the desired (effect has been achieved). However if this method is unsuccessful then it becomes necessary to utilize harshness and (even) warfare until all worship is for Allah alone, and His Law is enforced, and His commands are obeyed, and what He has prohibited is avoided. Allah the Most High has indicated this in His statement:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴾

﴾Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. *And We brought forth iron wherein is a mighty power (in matters of war)...*﴿ [Sura Al-Hadid: 25].

This verse indicates the permissibility of using the sword after the proofs and evidences have been established. If the books do not work then it becomes necessary (to use) the troops. And Allah the Most High has restrained with power and authority (those who) were not restrained by the Qur'an." [66]

C. The command to use harsh speech with the Munaafiqeen (hypocrites).

Allah, Glorified is He the Most High, commanded His noble Prophet to utilize harshness when establishing proofs and evidences with the *munaafiqeen* (hypocrites). Allah the Mighty says:

﴿يَاأَيُّهَا النَّبِيُّ جَاهِدْ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾

﴾O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell – and worst indeed is that destination.﴿ [Sura At-Taubah: 73].

Ibn Abbas (رضي الله عنه) said in explanation of this verse: *"Allah commanded (the Messenger of Allah ﷺ) to strive hard against the kuffaar (disbelievers) with the sword, and against the munaafiqeen (hypocrites) with (harsh) speech and not to be kind to them."* [67]

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[66] *Adwaa'-ul-Bayaan* (Vol. 2, Pg. 174-175).

[67] *Tafseer At-Tabaree* (Vol. 14, Pg. 358-359). Also refer to *Tafseer Al-Bagawee* (Vol. 5, Pg. 311).

And in a different narration Ibn Abbas (ﷺ) said in explanation of this verse: "﴾**Strive hard against the disbelievers**﴿: *by fighting them (with the sword)* ﴾**and the hypocrites**﴿: *by being harsh with them in speech.*"[68]

Ad-Dahaak said in his explanation of this verse: *"Strive hard against the kuffaar with the sword, and (use) harsh speech against the munaafiqeen; that is (how to) strive hard against them."* [69]

As-Sayyid Rasheed Ridaa said, explaining the wisdom in using harsh speech with the *munaafiqeen*: *"If the leader, or the king, or governor were to associate with the hypocrites among his people in the same way that he associates with the sincere (Muslims) from amongst them, then they would begin to tolerate hypocrisy which would cause dissension and disunity."*[70]

D. The Harshness of our noble Prophet (ﷺ) while giving da'wah to those who opposed him.

There are many proofs and evidences found in the authentic Sunnah that indicate that our noble Prophet utilized harshness in his da'wah to those who opposed him from the people of the Book and the *munaafiqeen*:

1. The Prophet's (ﷺ) harshness with the Jews.

Al-Imam Al-Bukhari narrated an authentic hadith upon the authority of Anas ibn Malik (ﷺ) who said:

...فَلَمَّا جَاءَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ عَبْدُاللَّهِ ابْنُ سَلَامٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَأَنَّكَ جِئْتَ بِحَقٍّ وَقَدْ عَلِمَتْ يَهُودُ أَنِّي سَيِّدُهُمْ

[68]*Tafseer At-Tabaree* (Vol. 14, Pg. 359). Also refer to *Zaad Al-Maseer* (Vol. 3, Pg. 470).
[69]*Tafseer At-Tabaree* (Vol. 14, Pg. 359). Also refer to *'Umdat-ul-Qaaree* (Vol. 22, Pg. 160).
[70]*Tafseer Al-Manaar* (Vol. 10, Pg. 551).

وَابْنُ سَيِّدِهِمْ وَأَعْلَمُهُمْ وَابْنُ أَعْلَمِهِمْ فَادْعُهُمْ فَاسْأَلْهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ فَإِنَّهُمْ إِنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قَالُوا فِيَّ مَا لَيْسَ فِيَّ فَأَرْسَلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلُوا فَدَخَلُوا عَلَيْهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الْيَهُودِ وَيْلَكُمْ اتَّقُوا اللَّهَ فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّكُمْ لَتَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ حَقًّا وَأَنِّي جِئْتُكُمْ بِحَقٍّ فَأَسْلِمُوا قَالُوا مَا نَعْلَمُهُ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَهَا ثَلَاثَ مِرَارٍ قَالَ فَأَيُّ رَجُلٍ فِيكُمْ عَبْدُاللَّهِ بْنُ سَلَامٍ قَالُوا ذَاكَ سَيِّدُنَا وَابْنُ سَيِّدِنَا وَأَعْلَمُنَا وَابْنُ أَعْلَمِنَا قَالَ أَفَرَأَيْتُمْ إِنْ أَسْلَمَ قَالُوا حَاشَى لِلَّهِ مَا كَانَ لِيُسْلِمَ قَالَ أَفَرَأَيْتُمْ إِنْ أَسْلَمَ قَالُوا حَاشَى لِلَّهِ مَا كَانَ لِيُسْلِمَ قَالَ أَفَرَأَيْتُمْ إِنْ أَسْلَمَ قَالُوا حَاشَى لِلَّهِ مَا كَانَ لِيُسْلِمَ قَالَ يَا ابْنَ سَلَامٍ اخْرُجْ عَلَيْهِمْ فَخَرَجَ فَقَالَ يَا مَعْشَرَ الْيَهُودِ اتَّقُوا اللَّهَ فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ رَسُولُ اللَّهِ وَأَنَّهُ جَاءَ بِحَقٍّ فَقَالُوا كَذَبْتَ فَأَخْرَجَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

*"...So when the Messenger of Allah (ﷺ) went into the house, Abdullah bin Salam came and said, 'I testify that you (i.e. Muhammad ﷺ) are the Messenger of Allah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned of them. So send for them (i.e. the Jews) and ask them about me before they know that I have embraced Islam, for if they know that they will say about me things which are not correct.' So the Messenger of Allah (ﷺ) sent for them, and they came and entered. The Messenger of Allah (ﷺ) said to them, '**O (GROUP OF) JEWS! WOE TO YOU: BE AFRAID OF ALLAH. By Allah besides whom none has the right to be worshipped, you people know for certain,***

*that I am the Messenger of Allah and that I have come to you with the Truth, so embrace Islam.' The Jews replied, 'We do not know this.' So they said this to the Prophet (ﷺ) and he repeated it thrice. Then he said, **'What sort of man is Abdullah bin Salaam amongst you?'** They said, 'He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us.' He said, **'What would you think if he should embrace Islam?'** They said, 'Allah forbid! He can not embrace Islam.' He said, **'What would you think if he should embrace Islam?'** They said, 'Allah forbid! He cannot embrace Islam.' He said, **'What would you think if he should embrace Islam?'** They said, 'Allah forbid! He can not embrace Islam.' He said, **'O Ibn Salaam! Come out to them.'** He came out and said, 'O (group of) Jews! Be afraid of Allah besides Whom none has the right to be worshipped. You know for certain that he is the Messenger of Allah and that he has brought a True Religion!' They said, 'You tell a lie.' ON THAT THE MESSENGER OF ALLAH (ﷺ) TURNED THEM OUT."*[71]

We find in this hadith that our noble Prophet (ﷺ) twice used harshness in da'wah towards the Jews:

- Firstly, with his statement: ***"O (group of) Jews! Woe to you."***
- And secondly, at the end of the hadith we find that: *'the Messenger of Allah (ﷺ) turned them out.'* And the only reason this occurred was because of the stubborn opposition of the Jews and Allah the Most High knows best.

2. The Prophet's (ﷺ) harshness with the *Munaafiqeen* (hypocrites).

An example of our noble Prophet's (ﷺ) harshness in da'wah with the *Munaafiqeen* (hypocrites) is that he threatened those of them who did not pray (in congregation). In an authentic hadith narrated by Al-Imam Al-Bukhari upon the authority of Abu Hurairah (رضي الله عنه) who said that the Prophet (ﷺ) said:

[71] Sahih Al-Bukhari (Eng. Trans. Vol. 5, Pg. 169-172).

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ لَيْسَ صَلَاةٌ أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا لَقَدْ هَمَمْتُ أَنْ آمُرَ الْمُؤَذِّنَ فَيُقِيمَ ثُمَّ آمُرَ رَجُلًا يَؤُمُّ النَّاسَ ثُمَّ آخُذَ شُعَلًا مِنْ نَارٍ فَأُحَرِّقَ عَلَى مَنْ لَا يَخْرُجُ إِلَى الصَّلَاةِ بَعْدُ.

"No prayer is harder for the hypocrites than the fajr and 'ishaa prayers. If they knew the reward in them (i.e. these prayers performed in their respective times and with the congregation), they would certainly come (to the masjid) even if they had to crawl." *Then the Messenger of Allah (ﷺ) added:* ***"I HAVE SERIOUSLY CONSIDERED ORDERING THE MU'ADH-DHIN TO CALL THE IQAAMAH, AND THEN ORDER A MAN TO LEAD THE PRAYER, AND THEN I WOULD TAKE A TORCH AND SET FIRE TO (THE HOUSES OF) ALL OF THOSE WHO HAD NOT LEFT FOR THE (CONGREGATIONAL) PRAYER!"*** [72]

This severe threat was given only because of the stubbornness and contempt of the *Munaafiqeen* (hypocrites), and because of their continued absence from the congregational prayer despite having been told previously that it is necessary for them to attend. Al-Haafidh ibn Hajar said: *"We can infer from the context (of this hadith) that he (the Messenger of Allah ﷺ) had already verbally reprimanded them about being absent (for congregational prayers) such that they deserved to be threatened with an action. Al-Imam Al-Bukhari entitled the chapter heading for this hadith: "Chapter: Expelling the sinful and those suspected (of hypocrisy) from there homes after advising them."*

[72]Sahih Al-Bukhari (Eng. Trans. Vol. 1, Pg. 355).

3. The Prophet's (ﷺ) harshness with those who disobeyed his commands.

It is confirmed that our noble Prophet (ﷺ) supplicated to Allah against those whose arrogance prevented them from obeying his command. Al-Imam Muslim narrated an authentic hadith upon the authority of Salamah ibn Al-Akwa' (رضي الله عنه) who said:

عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشِمَالِهِ فَقَالَ كُلْ بِيَمِينِكَ قَالَ لَا أَسْتَطِيعُ قَالَ لَا اسْتَطَعْتَ مَا مَنَعَهُ إِلَّا الْكِبْرُ قَالَ فَمَا رَفَعَهَا إِلَى فِيهِ.

*"Once, a man was eating with his left hand in the presence of the Messenger of Allah (ﷺ). He (the Messenger of Allah ﷺ said: **'Eat with your right hand.'** The man replied: 'I cannot do that.' (The Messenger of Allah (ﷺ) then) said: **'(May) you not be able to (i.e. O Allah render him incapable of doing so). Nothing prevented him (from obeying me) except arrogance.'** He (the narrator of the hadith then) said: '(From then on) he was unable to raise his (right) hand to his mouth.'"*[73]

The scholars have differed as to whether this man was a *munaafiq* (hypocrite) or a Muslim[74] but whatever the case, the reason for mentioning this particular hadith is to show that our noble Prophet (ﷺ) supplicated to Allah against the one who disobeyed his command out of arrogance. And there can be no doubt that this is an example of utilizing harshness in da'wah – and Allah the Most High knows best.

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[73]Sahih Muslim (Eng. Trans. Vol. 3, Pg. 1115).

[74]Al-Qaadee 'Iyaad was of the opinion that this man was a *munaafiq*, however Al-Imam Al-Bagawee was of the opinion that this man was a Muslim - and Allah knows best. Refer to *Sharh An-Nawawee* (Vol. 13, pg. 192). Also refer to *Fath-ul-Baaree* (Vol. 9, pg. 523).

E. The harshness of the Companions towards anyone who was stubborn, contemptuous or derisive towards da'wah (given with kindness and gentleness).

There are many examples of the harshness of the Companions towards anyone who was stubborn, contemptuous or derisive towards any aspect of Islam. With the help of Allah, I will mention some of these examples:

1. **Hudhaifah (ﷺ) threw away a silver drinking vessel given to him to drink from.**

In an authentic hadith narrated by Al-Imam Al-Bukhari (and Al-Imam Muslim) upon the authority of Ibn Abee Laila (ﷺ) who said:

عَنْ أَبِي فَرْوَةَ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ قَالَ كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ فَاسْتَسْقَى حُذَيْفَةُ فَجَاءَهُ دِهْقَانٌ بِشَرَابٍ فِي إِنَاءٍ مِنْ فِضَّةٍ فَرَمَاهُ بِهِ وَقَالَ إِنِّي أُخْبِرُكُمْ أَنِّي قَدْ أَمَرْتُهُ أَنْ لَا يَسْقِيَنِي فِيهِ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَلْبَسُوا الدِّيبَاجَ وَالْحَرِيرَ فَإِنَّهُ لَهُمْ فِي الدُّنْيَا وَهُوَ لَكُمْ فِي الْآخِرَةِ يَوْمَ الْقِيَامَةِ.

"While we were with Hudhaifah in Madaa'in[75] he asked for water. A chieftain of the people brought a drink for him in a silver vessel. (Hudhaifah) threw the vessel at him and said: 'I inform all of you that I have already told him not to give me drink in (a silver vessel) because the Messenger of Allah (ﷺ) said: ***'Do not drink from gold and silver vessels, and do not wear brocade and silk, for these are meant for them (i.e. the disbelievers) in this world, but they are for you in the hereafter on the Day of Resurrection.'"*** [76]

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[75]It was the capital of Nushirwaan between Tigris and Baghdaad.
[76]Sahih Muslim (Eng. Trans. Vol. 3, Pg. 1140).

And in another narration Hudhaifah said:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ كُنْتُ مَعَ حُذَيْفَةَ بْنِ الْيَمَانِ بِالْمَدَائِنِ فَاسْتَسْقَى فَأَتَاهُ دِهْقَانٌ بِإِنَاءٍ فَرَمَاهُ بِهِ مَا يَأْلُو أَنْ يُصِيبَ بِهِ وَجْهَهُ ثُمَّ قَالَ لَوْلَا أَنِّي تَقَدَّمْتُ إِلَيْهِ مَرَّةً أَوْ مَرَّتَيْنِ لَمْ أَفْعَلْ بِهِ هَذَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَنْ نَشْرَبَ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَأَنْ نَلْبَسَ الْحَرِيرَ وَالدِّيبَاجَ قَالَ هُوَ لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ.

"...If it were not for the fact that I had already spoken to him one or two times before (about this) I would not have done that to him. Verily the Messenger of Allah (ﷺ) said..." [77]

It is clear from this hadith that Hudhaifah (رضي الله عنه) used harshness instead of kindness and gentleness with the village chieftain because he observed that the chieftain continued to use the silver vessel after having been prohibited from doing so.

2. 'Ubaadah ibn As-Saamit (رضي الله عنه) severed relations with the one who made light of a command given by our noble Prophet.

Al-Imam Ad-Daarimee narrated upon the authority of Abu Al-Mukhaariq who said:

عَنْ أَبِي الْمُخَارِقِ قَالَ ذَكَرَ عُبَادَةُ بْنُ الصَّامِتِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ دِرْهَمَيْنِ بِدِرْهَمٍ فَقَالَ فُلَانٌ مَا أَرَى بِهَذَا بَأْسًا يَدًا بِيَدٍ فَقَالَ عُبَادَةُ أَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقُولُ لَا أَرَى بِهِ بَأْسًا وَاللَّهِ لَا يُظِلُّنِي وَإِيَّاكَ سَقْفٌ أَبَدًا.

[77] Narrated by Al-Imam Ahmed in his Sunan.

" 'Ubaadah ibn As-Saamit (ﷺ) mentioned that the Prophet (ﷺ) prohibited trading two dirhams for one. Then someone said: 'I do not see a problem with that if it is done hand to hand (i.e. in an immediate transaction).' 'Ubaadah replied: 'I say to you: 'The Prophet (ﷺ) said' and you say: 'I do not see a problem with it.' BY ALLAH, WE WILL NEVER TAKE SHADE UNDER THE SAME ROOF!' "[78]

'Ubaadah ibn As-Saamit (ﷺ) only decided to cut relations with this man because he made light of a command given by the Prophet (ﷺ).

3. 'Abd-Allah ibn 'Umar (ﷺ) severely rebuked his own son when he stubbornly persisted with his own opinion after hearing something different in a hadith of the Prophet (ﷺ).

Al-Imam Muslim narrated an authentic hadith upon the authority of Abd-Allah ibn 'Umar (ﷺ) who said:

عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَمْنَعُوا نِسَاءَكُمُ الْمَسَاجِدَ إِذَا اسْتَأْذَنَّكُمْ إِلَيْهَا قَالَ فَقَالَ بِلَالُ بْنُ عَبْدِ اللَّهِ وَاللَّهِ لَنَمْنَعُهُنَّ قَالَ فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ فَسَبَّهُ سَبًّا سَيِّئًا مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ وَقَالَ أُخْبِرُكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقُولُ وَاللَّهِ لَنَمْنَعُهُنَّ.

"I heard the Messenger of Allah (ﷺ) say: ***'Do not prevent your women from going to the masjid when they ask your permission.'*** *Bilaal ibn Abd-Allah said: 'By Allah we shall certainly prevent them.' ON THIS ABD-ALLAH IBN 'UMAR TURNED TO HIM AND REPRIMANDED HIM SO HARSHLY AS I HAD NEVER HEARD*

[78] Narrated by Al-Imam Ad-Daarimee in his Sunan and declared hasan because of other supporting narrations by Sheikh Hussein Saleem Ad-Daaraanee in his checking of Sunan Ad-Daaramee (Vol. 1, Pg. 409, #457).

HIM DO BEFORE. HE (ABD-ALLAH IBN 'UMAR) SAID: 'I AM NARRATING TO YOU THAT WHICH COMES FROM THE MESSENGER OF ALLAH (ﷺ) AND YOU (DARE) SAY: BY ALLAH WE SHALL CERTAINLY PREVENT THEM.' "[79]

In another narration of the same hadith, also collected by Al-Imam Muslim, it says that Abd-Allah ibn 'Umar cursed him. And in still yet another narration of the same hadith, also collected by Al-Imam Muslim, it says that Abd-Allah ibn 'Umar struck him in his chest! This happened only because ibn 'Umar (رضي الله عنه) recognized that his son persisted with his own opinion even though it differed with what the Messenger of Allah (ﷺ) said. Imam An-Nawawee said in his commentary on this hadith: *"This hadith contains a reprimand for the one who opposes the Sunnah and for the one who opposes (the Sunnah) with his own opinion."*[80]

F. *The harshness of the Taabi'een with anyone who was contemptuous toward or opposed any text from the Qu'ran or the authentic Sunnah.*

It has been authentically established that the Taabi'een utilized harshness in da'wah with anyone who was contemptuous toward or opposed a command given by the Prophet (ﷺ). Examples of this are as follows:

1. Sa'eed ibn Jubair cut relations with the one who was contemptuous toward a command given by the Prophet (ﷺ).

Al-Imam Ad-Daarimee narrated a hadith upon the authority of Abd-Allah ibn Mughaffal (رضي الله عنه) who said:

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[79]Sahih Muslim (Eng. Trans. Vol. 1, Pg. 240).

[80]Refer to *Sharh-un-Nawawee 'alaa Sahih Muslim* (Vol. 4, pg. 162).

عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَذْفِ وَقَالَ إِنَّهَا لَا تَصْطَادُ صَيْدًا وَلَا تَنْكِي عَدُوًّا وَلَكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ فَرَفَعَ رَجُلٌ بَيْنَهُ وَبَيْنَ سَعِيدٍ قَرَابَةٌ شَيْئًا مِنَ الْأَرْضِ فَقَالَ هَذِهِ وَمَا تَكُونُ هَذِهِ فَقَالَ سَعِيدٌ أَلَا أُرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ تَهَاوَنُ بِهِ لَا أُكَلِّمُكَ أَبَدًا.

*"The Messenger of Allah (ﷺ) prohibited rock throwing saying: '**It is not effective for hunting, nor is it an effective (weapon) against the enemy. However it breaks teeth and puts out eyes.**' Then a relative of Sa'eed (ibn Jubair) picked something up from the ground and said: 'What about this (thing)?' Sa'eed replied: 'Did you not witness me narrating a hadith of the Messenger of Allah (ﷺ) and then you make light of it? I WILL NEVER SPEAK TO YOU AGAIN.'"* [81]

Without doubt, Sa'eed ibn Jubair's resolve to cut relations with this man because of his contempt for a command given by the Messenger of Allah (ﷺ), is an example of an appropriate time for harshness in da'wah.

2. **Ibn Seereen cut relations with the one who objected to a saying of the Prophet (ﷺ) because of the saying of someone else.**

Al-Imam Ad-Daarimee narrated a hadith upon the authority of Qataadah who said:

[81] Narrated by Imam Ahmed, Ad-Daaramee, Sahih Al-Bukhari (Eng. Trans. Vol. 7, Pg. 282-283), Sahih Muslim (Eng. Trans. Vol. 3, Pg. 1077-1078).

عَنْ قَتَادَةَ قَالَ حَدَّثَ ابْنُ سِيرِينَ رَجُلًا بِحَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ قَالَ فُلَانٌ كَذَا وَكَذَا فَقَالَ ابْنُ سِيرِينَ أُحَدِّثُكَ عَنِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ وَتَقُولُ قَالَ فُلَانٌ لَا أُكَلِّمُكَ أَبَدًا.

"Ibn Seereen narrated a hadith of the Prophet (ﷺ) to a man and the man said: '(But) such and such (person) said such and such.' Ibn Seereen said: 'I narrate to you a hadith of the Prophet (ﷺ) and you say: (But) such and such (person) said such and such. I WILL NEVER SPEAK TO YOU AGAIN!'" [82]

There can be no doubt that objecting to divine revelation delivered by the Messenger of Allah (ﷺ) because of something that an ordinary person said nullifies any claim to (normal) relations, or to be spoken to kindly.

G. Sayings of the Scholars regarding the use of harshness in da'wah.

Some of the Scholars have spoken about the use of harshness when commanding the good and forbidding the evil. For example, Al-Imam Ahmed ibn Hanbal said, explaining who should be commanded with kindness and who should be rebuked with harshness: *"People should not utilize harshness when commanding the good (and forbidding the evil) rather they should have a sincere and likeable personality and utilize kindness except in the case of someone who is openly sinful. (In this case) it is obligatory to publicly prohibit him because it is said that the sinner (deserves) no respect, so this person (deserves) no respect."* [83]

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[82] Narrated by Imam Ahmed, Ad-Daaramee, Sahih Al-Bukhari (Eng. Trans. Vol. 7, Pg. 282-283), Sahih Muslim (Eng. Trans. Vol. 3, Pg. 1077-1078)

[83] Refer to *Al-Amr bil Ma'roof wan Nahiyy 'anil Munkaar* by Abu Bakr Al-Khallaal (Page 48).

And when Al-Fadl ibn Ziyaad asked Al-Imam Ahmed: *"We have a neighbor who brews alcohol in a pot on a fire." Al-Imam Ahmed replied: "Prohibit him from doing so." Al-Fadl ibn Ziyaad said: "(We have, but) he did not stop." Al-Imam Ahmed said: "Be harsh (with him). (And if he does not stop) then let him be pleased that he is called a faasiq (sinner)."*[84]

Al-Imam Al-Ghazaali said with reference to the use of harshness: *"(Harshness in speech) is resorted to when kindness has not worked, and it has become clear that the person is habitually or continually (sinning), or if he is mocking and derisive towards advice (given with kindness)."*[85]

The same thing is understood from Al-Haafidh ibn Hajar's commentary on *'the hadith of the desert Arab who urinated in the masjid'*[86] inasmuch as he said: *"This hadith contains (proof and evidence for) being kind and gentle with the ignorant, teaching him what he needs to know without being harmful or harsh,* ***as long as he did not commit the wrong out of stubbornness and contempt."*** [87]

Al-Haafidh ibn Hajar limited 'being kind and gentle with the ignorant, teaching him what he needs to know without being harmful or harsh' with his statement: '**as long as he did not commit the wrong out of stubbornness and contempt.**' So if that is the case then he does not deserve kind (treatment).

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[84]Refer to *Al-Amr bil Ma'roof wan Nahiyy 'anil Munkaar* by Abu Bakr Al-Khallaal (Page 37-38).

[85]Refer to *Ihyaa 'Uloom–ud-Deen* (Vol. 2, Pg. 330). Also refer to *Mukhtasir Minhaaj-ul-Qaasideen* by Ibn Qudaamah Al-Maqdasee (Pg. 136).

[86]Refer to pages 24-25.

[87]Refer to *Fath-ul-Baaree* (Vol.1, Pg. 355). Also refer to *Sharh-un-Nawawee 'alaa Sahih Muslim* (Vol. 3, Pg. 191).

3. *Harshness when an illegal act was committed by someone who should have known better.*

Another reason for turning away from calling to Islam with kindness and gentleness and resorting to the use of harshness, is sinfulness and bad behavior from those whom it is not expected of because of their knowledge of the ***deen***, piety, and modesty. Harshness is utilized with them so that the rebuke will better reach their hearts and thereby keep them far away from repeating the sin again. By the Grace of Allah, this is derived from many examples found in the biography of our noble Prophet (ﷺ) and in the biographies of the Companions (رضي الله عنهم) some of which are as follows:

A. *The harshness of the Prophet (ﷺ) when he observed inappropriate behavior from those from whom it was not expected.*

The authentic Sunnah contains many examples of the harshness of the Prophet (ﷺ) whenever he observed inappropriate behavior from those from whom it was not expected, because of their knowledge (of the religion), piety, modesty, and companionship with him (ﷺ). With the help of Allah the Most High, I will mention some of these examples here:

1. **The harshness of the Messenger of Allah (ﷺ) with the one who prolonged the prayer without taking into consideration the varying circumstances of those praying behind him.**

Al-Imam Al-Bukhari narrated an authentic hadith upon the authority of Abu Mas'ood Al-Ansaaree (رضي الله عنه) who said:

عَنْ أَبِي مَسْعُود الْأَنْصَارِيِّ قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ لَا أَكَادُ أُدْرِكُ
الصَّلَاةَ مِمَّا يُطَوِّلُ بِنَا فُلَانٌ فَمَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فِي

مَوْعِظَة أَشَدَّ غَضَبًا مِنْ يَوْمِئِذ فَقَالَ أَيُّهَا النَّاسُ إِنَّكُمْ مُنَفِّرُونَ فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الْحَاجَةِ.

"A man came and said: 'O Messenger of Allah (ﷺ)! I am reluctant to go to the (congregational) prayer because so and so elongates the prayer when he leads us in it.' The narrator said: 'I never saw the Prophet (ﷺ) more furious in giving advice than he was at that time. He (the Messenger of Allah ﷺ) said: ***'O people! Verily you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them are the sick, the weak, and the needy.'*** *"* [88]

The renowned scholar Al-'Aynee said in his commentary on this hadith: *"This hadith contains proof for the permissibility of becoming angry over those matters that are disliked in religion."* [89] The Prophet became angry because he had already prohibited the Imam from elongating the prayer without taking into consideration the varying circumstances of those praying behind him such as illness, weakness, and urgent needs (to take care of)[90]. Or perhaps (he (ﷺ) became angry) because the Imam fell short in learning what he needed to know (in order to be a good imam).[91]

2. **The Messenger of Allah (ﷺ) became angry with the one who asked about taking possession of stray camels.**

Al-Imam Al-Bukhari narrated an authentic hadith upon the authority of Yazeed, the freed slave of Al-Munba'ith (رضي الله عنه) who said:

[88]Sahih Al-Bukhari (Eng. Trans. Vol. , Pg.).
[89]Refer to *"Umdat-ul-Qaaree* (Vol. 2, Pg. 108).
[90]Refer to *Fath-ul-Baaree* (Vol.1, Pg. 186).
[91]Refer to *Fath-ul-Baaree* (Vol.2, Pg. 98).

عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ أَنَّ النَّبِيَّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ ضَالَّةِ الْغَنَمِ فَقَالَ خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ وَسُئِلَ عَنْ ضَالَّةِ الْإِبِلِ فَغَضِبَ وَاحْمَرَّتْ وَجْنَتَاهُ وَقَالَ مَا لَكَ وَلَهَا مَعَهَا الْحِذَاءُ وَالسِّقَاءُ تَشْرَبُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَلْقَاهَا رَبُّهَا...

"The Prophet (ﷺ) was asked regarding the case of a lost sheep. He said: ***'You should take possession of it because it is for you, or for your brother, or for the wolf.'*** *Then he (the Messenger of Allah ﷺ) was asked regarding the case of a lost camel and he got angry and his face became red and he said:* ***'You have nothing to do with it. (The camel) has its feet and its water container with it and can go on drinking water and eating trees till its owner meets it.'...*** *"*[92]

The Prophet (ﷺ) became angry because the question was inappropriate since it is well known that there is no need to take possession of a lost camel because Allah the Most High has given it (certain abilities) that makes it unnecessary for anyone to protect the animal (until its owner can be found). This is indicated by his (ﷺ) statement: ***"It has its feet and its water container with it. It can go on drinking water and eating trees till its owner meets it."***

3. **The Messenger of Allah (ﷺ) said '*woe be unto you*' to the one who hesitated to ride his sacrificial animal after the Messenger of Allah (ﷺ) commanded him to do so.**

In an authentic hadith narrated by Al-Imam Al-Bukhari upon the authority of Abu Hurairah (رضي الله عنه) who said:

[92]Sahih Al-Bukhari (Eng. Trans. Vol. 7, Pg. 162).

عَنْ أَبِي هُرَيْرَةَ رَضِي اللَّه عَنْهم أَنَّ رَسُولَ اللَّه صَلَّى اللَّه عَلَيْه وَسَلَّمَ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ ارْكَبْهَا فقَالَ إِنَّها بَدَنَةٌ فقَالَ ارْكَبْهَا قَالَ إِنَّهَا بَدَنَةٌ قَالَ ارْكَبْهَا وَيْلَكَ فِي الثَّالِثَة أَوْ فِي الثَّانِيَة.

"The Messenger of Allah (ﷺ) saw a man leading his sacrificial animal (to Hajj) and he said to him: ***'Ride it.'*** *The man replied: 'Verily it is a sacrificial animal.' He (the Messenger of Allah ﷺ) said (again):* ***'Ride it.'*** *The man (again) replied: 'Verily it is a sacrificial animal.' He (the Messenger of Allah ﷺ) said after the second or third time:* ***'Woe be unto you, Ride it!'****"*[93]

Al-Imam Al-Qurtubi said: *"The Prophet (ﷺ) said* ***'Woe be unto you'*** *in order to chastise him for repeating his response several times despite the fact that it was obvious (that it was a sacrificial animal), since it is never expected of a believer to be uncertain about or hesitate in obeying a command of the Messenger of Allah (ﷺ)."*

4. The harshness of Messenger of Allah (ﷺ) with the one who wore a gold ring.

Al-Imam Muslim narrated an authentic hadith upon the authority of Abd-Allah ibn Abbas (رضي الله عنه) who said:

عَنْ عَبْدِ اللَّه بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّه صَلَّى اللَّه عَلَيْه وَسَلَّمَ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ فَنَزَعَهُ فَطَرَحَهُ وَقَالَ يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِه فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّه صَلَّى اللَّه عَلَيْه وَسَلَّمَ خُذْ خَاتِمَكَ انْتَفِعْ بِه قَالَ لَا وَاللَّه لَا آخُذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّه صَلَّى اللَّه عَلَيْه وَسَلَّمَ.

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[93]Sahih Al-Bukhari (Eng. Trans. Vol. , Pg.).

"The Messenger of Allah (ﷺ) saw a man wearing a gold ring on his hand so he took it off (of his hand) and threw it away saying: ***'One of you intends to put a hot coal from the fire of Hell in his own hand!'*** *It was said to the man after the Messenger of Allah (ﷺ) had left: 'Take your ring and derive benefit from it (i.e. by selling it).' He replied: 'No. By Allah I will never take anything that the Messenger of Allah (ﷺ) has thrown away!'"* [94]

The only reason that the Messenger of Allah (ﷺ) used harshness in his da'wah with this man, was in order to distance someone who believed in Allah and the Last Day far away from something that would cause him to have a hot coal from the fire of Hell in his hand on the Day of Judgement. And Allah the Most High knows best.

5. **The Messenger of Allah (ﷺ) became angry with 'Umar ibn Al-Khattaab (رضي الله عنه) when he busied himself reading the Towrah.**

Al-Imam Ad-Daarimee narrated a hadith upon the authority of Jaabir (رضي الله عنه) who said:

عَنْ جَابِرٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنُسْخَةٍ مِنَ التَّوْرَاةِ فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ نُسْخَةٌ مِنَ التَّوْرَاةِ فَسَكَتَ فَجَعَلَ يَقْرَأُ وَوَجْهُ رَسُولِ اللَّهِ يَتَغَيَّرُ فَقَالَ أَبُو بَكْرٍ ثَكِلَتْكَ الثَّوَاكِلُ مَا تَرَى مَا بِوَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ عُمَرُ إِلَى وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ

[94]Sahih Muslim (Eng. Trans. Vol. 3, Pg. 1150).

مُحَمَّدٍ بِيَدِهِ لَوْ بَدَا لَكُمْ مُوسَى فَاتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ عَنْ سَوَاءِ السَّبِيلِ وَلَوْ كَانَ حَيًّا وَأَدْرَكَ نُبُوَّتِي لَاتَّبَعَنِي.

"'Umar ibn Al-Khattaab (ﷺ) went to the Messenger of Allah (ﷺ) with a copy of the Towrah and said: 'O Messenger of Allah this is a copy of the Towrah.' He (the Messenger of Allah ﷺ) said nothing. (Then) 'Umar began to read from the Towrah and the face of the Messenger of Allah changed (from anger). Abu Bakr (ﷺ) said: 'May your mother be bereaved of you! Do you not see the face of the Messenger of Allah (ﷺ)?' 'Umar (ﷺ) looked at the face of the Messenger of Allah (ﷺ) and said: 'I seek refuge with Allah from the anger of Allah and the anger of His Messenger. We are pleased with Allah as Lord, and with Islam as a religion, and with Muhammad as a Prophet.' The Messenger of Allah (ﷺ) then said: ***'By the one in whose hand my soul is in, if Musa appeared and all of you followed him and left me then you would have strayed from the right path. If Musa had been alive during my Prophethood he would have followed me.'"***[95]

It cannot be imagined that anyone who is pleased with Allah as Lord, and with Islam as a religion, and with Muhammad as a Prophet would busy himself, after the Messengership of Muhammad (ﷺ), with reading the book of one who would have been commanded to follow Prophet Muhammad (ﷺ) if he were alive during his Prophethood. And since this came from Al-Faarooq ('Umar ibn Al-Khattaab ﷺ), our noble Prophet (ﷺ) harshly rebuked him.

Imam Al-Bukhari included two chapters in his Sahih (related to this topic) wherein he mentioned a number of hadiths that give evidence of the anger and harshness of the Messenger of Allah (ﷺ) whenever he saw behavior that he disliked from some of his Companions (رضي الله عنهم أجمعين). One of them is entitled: *Chapter: Anger when teaching and giving*

[95]Narrated by Imam Ahmed, Ad -Daaramee, as well as others and declared hasan by Sheikh Al-Albaani in *Irwa Al-Galeel* (Vol. 6, Pg. 34, #1589).

advice if something disliked (in religion) is seen.[96] The other is entitled: *Chapter: What is permissible from anger and harshness for the sake of Allah.*[97]

B. *The harshness of the Companions when they observed inappropriate behavior from those whom it was not expected from.*

There are many examples of the utilization of harshness by the Companions whenever they observed disliked behavior from those whom it was not expected from. With the help of Allah the Most High, I will mention some examples of that here.

1. The anger of Abu Bakr As-Siddeeq (ﷺ) with the Ansaar over their proposal to depose someone whom the Messenger of Allah (ﷺ) had put in a position of authority.

After the death of the Messenger of Allah (ﷺ), Abu Bakr As-Siddeeq (ﷺ) decided to dispatch Usaamah ibn Zaid (ﷺ) as head of a military expedition. 'Umar ibn Al-Khattaab (ﷺ) informed Abu Bakr that the Ansaar sought the removal of Usaamah ibn Zaid from the position of military commander for the expedition despite the fact that the Messenger of Allah (ﷺ) had appointed him to that position (before his death). Abu Bakr As-Siddeeq (ﷺ) became extremely angry when he heard this because he did not expect that such righteous people – the helpers of the Messenger (ﷺ) and 'Umar ibn Al-Khattaab (رضي الله عنهم) – would seek to remove someone from a position that the Messenger of Allah (ﷺ) had given him.

To get a clearer picture of what took place, let us read what Al-Imam At-Tabaree narrated of the dialogue between Abu Bakr As-Siddeeq and 'Umar ibn Al-Khattaab: "*'Umar ibn Al-Khattaab (ﷺ) said to Abu Bakr As-Siddeeq (ﷺ): 'Verily the Ansaar have instructed me to tell you that they are requesting that you put someone older than Usaamah in charge of*

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[96]Sahih Al-Bukhari (Eng. Trans. Vol. 1, Pg. 74).
[97]Sahih Al-Bukhari (Eng. Trans. Vol. 8, Pg. 83).

(the military expedition)." Abu Bakr As-Siddeeq (ﷺ) leapt to his feet and grabbed 'Umar (ﷺ) by the beard and said: 'May your mother be bereaved of you O Ibn Al-Khattaab! The Messenger of Allah (ﷺ) employed him in this capacity and you instruct me to remove him?'[98]

2. 'Umar ibn Al-Khattaab (ﷺ) rebuked Abu 'Ubaydah (ﷺ) when he erroneously accused him of doing something wrong.

Al-Haafidh ibn Katheer narrated upon the authority of Taariq ibn Shihaab who said:

لما قدم رضي الله عنه الشام عرضت له مخاضة, فترل عن بعيره, و نزع موقيه, فأمسكهما بيده, و خاض الماء و معه بعيره. فقال له أبو عبيدة رضي الله عنه: قد صنعت اليوم صنيعا عظيما عند أهل الأرض. صنعت كذا و كذا. قال فصكّ في صدره. و قال: أولو غيرك يقولها يا عبيدة! إنكم كنتم أذلّ الناس, و أحقر الناس, و أقلّ الناس, فأعزّكم الله بالإسلام. فمهما تطلبوا العز بغيره يذلكم الله.

"When 'Umar ibn Al-Khattaab (ﷺ) arrived in Shaam a watering place was shown to him. So he got down from his riding animal, took of his shoes and put them in his hand, and then plunged into the water along with his mount. Abu 'Ubaydah (ﷺ) said: 'Today you have committed a grave error with the people of the land. You did such and such act.' ('Umar ibn Al-Khattaab ﷺ) struck him in his chest and said: 'IF ONLY SOMEONE ELSE OTHER THAN YOU HAD SAID THIS ! Verily you all were the most humiliated, despised and looked down upon of the people and Allah (raised and) strengthened you with Islam. So if any of you seeks might and power with other than (Islam) Allah will bring him low and debase him.'" [99]

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[98]Refer to *Taareekh At-Tabaree* (Vol. 3, Pg. 226). Also refer to *Al-Bidaayah wan Nihaayah* (Vol. 6, Pg. 344).
[99]Refer to *Al-Bidaayah wan Nihaayah* (Vol. 7, Pg. 60).

The reason why 'Umar ibn Al-Khattaab (ﷺ) so harshly rebuked Abu 'Ubaydah (ﷺ) is obvious from his statement: *'If only someone else other than you had said this!'*

3. 'Uthmaan (ﷺ) harshly rebuked Muhammad ibn Ja'far ibn Abee Taalib for wearing bright yellow clothing.

Al-Imam Ahmed narrated a hadith upon the authority of Abu Hurairah (ﷺ) who said:

عَنْ أَبِي هُرَيْرَةَ رَضِي اللَّه عَنْه قَالَ رَاحَ عُثْمَانُ رَضِي اللَّه عَنْه إِلَى مَكَّةَ حَاجًّا وَدَخَلَتْ عَلَى مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِب امْرَأَتُهُ فَبَاتَ مَعَهَا حَتَّى أَصْبَحَ ثُمَّ غَدَا عَلَيْه رَدْعُ الطِّيبِ وَمِلْحَفَةٌ مُعَصْفَرَةٌ مُفْدَمَةٌ فَأَدْرَكَ النَّاسَ بِمَلَلٍ قَبْلَ أَنْ يَرُوحُوا فَلَمَّا رَآهُ عُثْمَانُ انْتَهَرَ وَأَفَّفَ وَقَالَ أَتَلْبَسُ الْمُعَصْفَرَ وَقَدْ نَهَى عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ...

" 'Uthmaan (ﷺ) went to Mecca in order to perform Hajj. Muhammad ibn Ja'far ibn Abee Taalib's wife visited (her husband) and he stayed the night with her until morning. When he arose some of his skin was stained yellow from perfume and he was wearing bright yellow clothing. He met the people (in this state) before they departed from a place called Malal[100]. When 'Uthmaan (ﷺ) saw him he rebuked him with angry words and expressed his displeasure saying: 'Are you wearing a yellow garment when the Messenger of Allah has prohibited it?'" [101]

The reason why 'Uthmaan (ﷺ) rebuked him harshly and expressed his displeasure in such a way was because generally it is not expected that any Muslim would wear something that our noble Prophet (ﷺ) prohibited and particularly so in the case of someone like Muhammad ibn Ja'far ibn Abee Taalib.

[100] A place between Makkah and Medina.

[101] Narrated by Al-Imam Ahmed in his Musnad (Vol. 1, 384-385, #517) and authenticated by Sheikh Ahmed Shaakir.

4. **'Alee (ﷺ) severely disapproved of those who allowed their womenfolk to intermingle with the *kuffaar* in the market-place.**

'Abd-Allah ibn Al-Imam Ahmed narrated a hadith upon the authority of 'Alee (ﷺ) who said:

عَنْ عَلِيٍّ رَضِيَ اللَّه عَنْه قَالَ عَلِيُّ بْنُ حَكِيمٍ فِي حَدِيثِه أَمَا تَغَارُونَ أَنْ يَخْرُجَ نِسَاؤُكُمْ وَقَالَ هَنَّادٌ فِي حَدِيثِه أَلَا تَسْتَحْيُونَ أَوْ تَغَارُونَ فَإِنَّهُ بَلَغَنِي أَنَّ نِسَاءَكُمْ يَخْرُجْنَ فِي الْأَسْوَاقِ يُزَاحِمْنَ الْعُلُوجَ.

"Have you no shame or jealousy (as regards your womenfolk)? It has reached me that your women go out to the marketplaces and crowd against the men of the kuffaar." [102]

The reason why 'Alee (ﷺ) was so harsh in his disapproval of them was that he found it hard to believe that some of the Muslims had so little jealousy for their womenfolk. And Allah knows best.

5. **'Aishah (رَضِيَ اللَّهُ عَنْهَا) tore apart a thin headscarf that her niece was wearing.**

Al-Imam Maalik narrated a hadith on the authority of 'Alqamah ibn Abee 'Alqamah upon the authority of his mother who said:

عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ عَنْ أُمِّهِ أَنَّهَا قَالَتْ دَخَلَتْ حَفْصَةُ بِنْتُ عَبْدِ الرَّحْمَنِ عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّه عَلَيْه وَسَلَّمَ وَعَلَى حَفْصَةَ خِمَارٌ رَقِيقٌ فَشَقَّتْهُ عَائِشَةُ وَكَسَتْهَا خِمَارًا كَثِيفًا.

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[102] Narrated by Al-Imam Ahmed in his Musnad (Vol. 2, Pg. 254 -255, #1117) and authenticated by Sheikh Ahmed Shaakir

"Hafsah bint 'Abd-ur-Rahmaan visited 'Aishah the wife of the Prophet (ﷺ) while she was wearing a thin headscarf. 'Aishah tore it (the headscarf) apart and gave her a thick(er) headscarf." [103]

'Aishah the daughter of Abu Bakr As-Siddeeq (ﷺ) found it difficult to believe that any woman from the family of As-Siddeeq (ﷺ) would wear a thin headscarf so she tore apart the headscarf so that her disapproval would more effectively reach (the heart of her niece). And Allah the Most High knows best.

6. **Abu Ayyoob (ﷺ) refused to eat the food of ibn 'Umar (ﷺ) because he allowed the walls of his house to be covered by curtains.**

In a hadith narrated upon the authority of Saalim ibn 'Abd-Allah ibn 'Umar (ﷺ) who said:

أعرست فَدَعَا أبي الناس فيهم أَبو أَيُّوب رضي الله عنه و قد ستروا بيتي بجنادي أخضر فَجَاء أبو أيوب فطأطأ رأسه فنظر فإذا الْبَيْت مستّر فقال: يا عبد الله تسترون الجدر؟ فقال أبي و أستحيى: غلبنا النساء يا أبا أيوب فَقَالَ مَنْ خشيت أن تغلبه النساء فَلَمْ أَخْشَى أن يغلبنك لا أدخل لكم بيتا و لا أكلُ لَكُمْ طَعَامًا فَرَجَعَ.

"I got married and my father invited some people (to our house for the wedding feast) and amongst them was Abu Ayyoob. The walls of my house had been covered with green curtains. When Abu Ayyoob came he looked and found the walls of the house covered with curtains and he bowed his head and said: 'O ibn 'Umar, do you cover your walls with curtains?' My father said – and I am ashamed (i.e. to repeat it): 'The women overpowered us in this matter O Abu Ayyoob.' Abu Ayyoob

[103]Narrated by Al-Imam Maalik in his Muwatta (Vol. 2, Pg. 913).

said: 'Of all the people who I feared who would be overpowered by women, I never feared that they would overpower you. I will not enter your house and I will not eat your food.' Then he went away." [104]

These are some examples of how the Companions (رضي الله عنهم جميعا) . utilized harshness in da'wah when they observed inappropriate behavior from those whom it was not expected from, in order that their disapproval might better reach the hearts. And Allah the Most High knows best.

[104]Refer to *Sayr A'laam An-Nubalaa* (Vol. 2, Pg. 408-409) and authenticated by Sheikh Shu'aib Al-Arnaoot. Also narrated by Imam Al-Bukhari in a summarized version as part of a chapter heading only (Eng. Trans. Vol. 7, Pg. 78).

Chapter Six:

The necessity for considering the possible negative consequences of utilizing harshness in da'wah before using it.

It is extremely important to note that what we have mentioned about the utilization of harshness in da'wah in certain circumstances is *only after deeply contemplating and considering the resulting consequences*. If the one calling to Islam is certain that utilizing harshness will bring about an evil greater than the evil he hoped to change or that it will result in the leaving off of some good that is more important, *then in that case harshness must not be used*. There are many examples that indicate this found in the authentic Sunnah. For instance, the Messenger of Allah (ﷺ) prevented 'Umar ibn Al-Khattaab (رضي الله عنه) from killing 'Abd-Allah ibn Ubayy even though he was a well-known hypocrite who deserved to be killed. Al-Imam Al-Bukhari narrated in an authentic hadith upon the authority of Jaabir ibn 'Abd-Allah (رضي الله عنه) who said:

عن جَابِرَ بْنَ عَبْدِاللَّهِ رَضِي اللَّه عَنْهمَا قَالَ كُنَّا فِي غَزَاة قَالَ سُفْيَانُ مَرَّةً فِي جَيْشٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْأَنْصَارِيُّ يَا لَلْأَنْصَارِ وَقَالَ الْمُهَاجِرِيُّ يَا لَلْمُهَاجِرِينَ فَسَمِعَ ذَلِكَ رَسُولُ اللَّه صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَقَالَ مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ قَالُوا يَا رَسُولَ اللَّه كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ فَسَمِعَ بِذَلِكَ عَبْدُاللَّه بْنُ أُبَيٍّ فَقَالَ فَعَلُوهَا أَمَا وَاللَّه لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ فَبَلَغَ النَّبِيَّ صَلَّى اللَّه عَلَيْه وَسَلَّمَ فَقَامَ عُمَرُ فَقَالَ يَا رَسُولَ اللَّه دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ فَقَالَ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ دَعْهُ لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ وَكَانَتِ الْأَنْصَارُ أَكْثَرَ مِنَ الْمُهَاجِرِينَ حِينَ قَدِمُوا الْمَدِينَةَ ثُمَّ إِنَّ الْمُهَاجِرِينَ كَثُرُوا بَعْدُ.

"We were on a military expedition {Sufyaan said: in an army} when a man from the Muhaajireen kicked a man from the Ansaar on the backside. The man from the Ansaar said: O Ansaar come to my aid.' And then the man from the Muhaajireen said: 'O Muhaajireen come to my aid.' The Messenger of Allah (ﷺ) heard this and he said: ***'What is this! The call of Jaahiliyyah (i.e. the period of ignorance before Islam)!'*** *They said: 'O Messenger of Allah (ﷺ) a man from the Muhaajireen kicked a man from the Ansaar on the backside.' He (the Messenger of Allah ﷺ) replied:* ***'Leave this for it (i.e. the call of Jaahiliyyah) is a detestable thing.'*** *When 'Abd-Allah ibn Ubayy heard this he said: 'Have they done so? By Allah when we get back to Medina the honorable will expel therefrom the meaner.' When this statement reached the Prophet (ﷺ), 'Umar stood up and said: 'O Messenger of Allah give me permission to chop off the head of this munaafiq (hypocrite)!' The Prophet (ﷺ) said:* ***'Leave him lest the people say that Muhammad kills his Companions.'*** *..."* [105]

The Messenger of Allah (ﷺ) did not allow 'Umar to execute 'Abd-Allah ibn Ubayy *in order to prevent his death from causing the people to leave Islam* because some of the people would say to each other: It is not safe to enter his religion because you may be killed the way his Companion 'Abd-Allah ibn Ubayy was killed !'

Al-Imam An-Nawawee said in his commentary on this hadith: *"This hadith contains proof for the permissibility of leaving off some things that are preferable and being patient with some things that are detestable if it is feared that a greater evil may come about (i.e. as a result of utilizing harshness)."* [106]

Sheikh-ul-Islam ibn Taymiyyah said about this same hadith: *"Despite the fact that commanding the good and forbidding the evil ensures the*

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[105] Sahih Al-Bukhari (Eng. Trans. Vol. 6, Pg. 397-398).

[106] Refer to *Sharh An-Nawawee 'alaa Sahih Muslim* (Vol. 16, Pg. 139). Also refer to *Tuhfat-un-Naadhir wa Ganiyyat-udh-Dhaakir* by Abu 'Abd-Allah At-Talmasaaniyy inasmuch as he said: *"If disapproving of something leads to a greater evil such as, for example, prohibiting the drinking of alcohol will lead to murder, then (in that case)it is not permissible to (prohibit the drinking of alcohol).*

betterment of the general welfare and prevents evil, it is still necessary to weigh the possible negative consequences of it. If as a result more good will be missed, or more evil will come about, then in that case it (i.e. commanding the good and forbidding the evil) is not something that we are called upon to do. Rather it is (becomes) prohibited (haram) if the evil outweighs the good! However, the measurement of good and evil must be determined in accordance with Islamic Law."[107] Sheikh-ul-Islam ibn Taymiyyah went on to say: *"An example of this is the Prophet (ﷺ) left (off executing) 'Abd-Allah ibn Ubayy and others from the leaders of hypocrisy and sin because they had many supporters. So (in this case) removing an evil by punishing ('Abd-Allah ibn Ubayy) in some way would, at the same time, bring about the removal of even more good, in the form of the anger of his people and perhaps an attempt by them to defend him, and the turning away of the people from Islam when they heard that Muhammad (ﷺ) killed his Companions."*[108]

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[107]Refer to *Al-Amr bil Ma'roof wan Nahiyy 'anil Munkaar* (Page 21).

[108]Refer to *Al-Amr bil Ma'roof wan Nahiyy 'anil Munkaar* (Page 22). Also refer to *I'laam Al-Muwaqqi'een* by Al-Imam Ibn Al-Qayyim (Vol. 3, Pg. 15-16).

Conclusion

All praise is for Allah who blessed me to be able to complete this humble treatise which clarifies the following issues:

1. *The correct meaning of 'kindness and gentleness'* inasmuch as the intended meaning is not to be *over compromising* in such a way that if he were to meet an open sinner, he makes friends with him and pretends to be pleased with him while never disapproving of his behavior. Nor does it mean that he should be hypocritical or phony. Nor does it mean that he should leave off certain matters of religion. Rather, the intended meaning is having a likable character and personality which means being kind and gentle to the ignorant one while teaching him, and with the sinner when prohibiting him from his sin, and leaving off being harsh with him, and expressing disapproval with kind speech and behavior.

2. How necessary and important it is for anyone calling to Islam to adorn himself with kindness and gentleness.

3. Utilizing kindness and gentleness is the primary method for calling to Islam, however it is not the only method since there are some circumstances that justify utilizing harshness such as:

    - Whenever the legal punishment is being carried out on someone who violated the limits set down by Allah.

    - Or it is clear that the person is stubborn, contemptuous and derisive toward the limits set down by Allah the Most High (and therefore kindness and gentleness has not worked with him).

    - Or an illegal act was committed by someone who should have known better.

4. Harshness should *never* be used in da'wah except after careful consideration of the possible negative consequences.

5. The Messenger of Allah (ﷺ) utilized kindness *and* harshness when calling to Islam, using whichever of the two was most appropriate. Likewise the Companions and all those who followed their way with righteousness and sincerity took the example of the Messenger of Allah (ﷺ) and were guided by his guidance.

Therefore, it is upon all of those who call to the religion of Allah the Most High (Islam) to seek guidance from the example of the Messenger of Allah (ﷺ) found in the authentic Sunnah, utilizing kindness in its place and harshness in its place, since Allah has made him a good example for us.

May peace and blessings be upon our Prophet, upon his good and pure family, upon all of his noble companions, and upon all those who follow him – and our final prayer is: *Al-Hamdu Lillaahi Rabb-il-'Aalameen* (All the praises and thanks are to Allah, the Lord of mankind, jinn and all that exists).

Glossary

Technical words and terms

A

Aakhirah	*the Hereafter.*
'Aalim (pl. 'Ulamaa.)	*learned religious scholar.*
Aameen	*literally means "O Allaah! accept our invocations".*
'Aashooraa	*the 10th day of Muharram (the first month of the Islaamic calendar).*
Aayah (pl. Aayaat)	*a section of the Qur.aanic text often referred to as a verse. It is also the smallest unit of revelation.*
'Abd	*a male slave/servant.*
'Adaalah	*justice, uprightness of character.*
Adhaan	*the call to prayer pronounced loudly to indicate that the time of prayer has entered.*

'Adl	*justice, upright and just.*
Ahad	*solitary Hadeeth, report by a single person or by odd individuals.*
Ahlul-Kitaab (People of the Book)	*term used collectively to refer to the Jews and Christians, to whom the Towraat (Tawrah) and the Injeel (Gospel) were revealed respectively.*
Al-Kabaa.ir	*the major sins.*
Allaah	*the Creator of the Universe. Allaah (subhaanahu wa ta'aala) is singular and is not human nor part of a Trinity, as in Christianity.*
Allaahu Akbar	*literally means "Allaah is the Greatest".*
Allaahul-Musta'aan	*literally means "Allaah's assistance is sought"*
Al-Hamdu-Lillaah	*literally means "All Praise be to Allaah".*
Al-Masjid Al-Aqsaa	*the masjid in Al-Quds (Jerusalem), which is the third holiest masjid in Islaam.*
Al-Masjid An-Nabawee	*the Prophet's masjid in Madeenah, which is the second holiest masjid in Islaam.*
Al-Masjid Al-Haraam	*the grand masjid in Makkah, which is the holiest masjid in Islaam.*
'Amah	*a female slave/servant.*
'Amal	*act, practice, precedent.*
Amr (pl. Awaamir, Umoor)	*command, matter, affair.*
'Aqeedah	*creed, belief, way of thinking.*
'Aqeeqah	*the sacrificing of two sheep for a boy or one sheep for a girl on the occasion of their birth, as a token of gratitude to Allaah for His favours.*

'Aql — *intellect, rationality, reason.*

'Arafah (pl. 'Arafaat) — *the open plains south-east of Makkah where the pilgrims gather on the 9th day of Dhul-Hijjah as per the rites of the Hajj.*

Asl (pl. Usool) — *root, origin, source.*

As-Salaamu 'Alaykum — *literally means "peace be upon you". It is the expression used by Muslims to greet each other.*

Astaghfi-rullaah — *literally means "I seek forgiveness from Allaah".*

A'oothu Billaahe min-ash-Shaytaanir-Rajeem — *literally means "I beseech Allaah in seeking refuge from Shaytaan the outcast".*

'Asr, Salaat al- — *late afternoon prayer. The third of the obligatory five daily prayers.*

Athar (pl. Aathaar) — *deeds and precedents of the Companions of the Prophet (sal-Allaahu 'alayhe wa sallam).*

'Awrah — *reference to the portions of a person's body that are to be covered properly. Under different circumstances, a person's 'awrah will be different. For example, for women, their 'awrah in the prayer when no men are around is different from their 'awrah when they go out in public which is yet different from their 'awrah when they perform the Hajj or the 'Umrah.*

B

Baatil — *null and void.*

Baqee' — *the graveyard of the people of Madeenah, close to the Prophet's masjid. A number of the Prophet's (sal-Allaahu 'alayhe wa sallam) wives and daughters are buried there, including many thousands of his companions.*

Bid'ah *an innovation in the religion of Islaam. This is to be detested and rejected.*

Bismillaahir-Rahmaanir-Raheem *literally means "In the name of Allaah the Most Gracious, the Most Merciful".*

D

Dajjaal *great liar or deceiver. The one-eyed beast popularly known as the Anti-Christ.*

Daleel (pl. Adillaah) *proof, indication, evidence.*

Da'wah *missionary work to invite all people to worship Allaah as one without associating any partners with Him, in short - Islaam.*

Deen *way of life, religion.*

Dhuhaa *the forenoon. Also time for the voluntary prayer.*

Dhul-Qi'dah *eleventh month of the Islaamic Hijrah year.*

Dhul-Hijjah *twelfth month of the Islaamic Hijrah year.*

Diyah (pl. Diyaat) *blood-money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim.*

Du'aa *prayer, supplication.*

Dunyaa *this world.*

E

'Eed al-Fitr and 'Eed al-Adhaa *two Islaamic festivals. The first occurs at the end of the fasting month of Ramadhaan, whilst the second occurs at the end of the Hajj.*

F

Fajr, Salaat al- *pre-dawn prayer. The first of the obligatory five daily prayers*

Faqeeh (pl. Fuqahaa.)	*jurist, one who is learned in fiqh.*
Faraa.id	*fixed share prescribed for distribution of the wealth of the deceased amongst the relatives.*
Fardh	*obligatory, obligation.*
Fardh 'ayn	*personal obligation.*
Fardh kifaayah	*collective obligation.*
Fatwa (p. Fataawa)	*legal ruling based upon the Qur.aan and the Sunnah, passed by a Scholar in response to a question.*
Fiqh	*Islaamic jurisprudence.*
Fitnah	*translates to civil strife, war, riot, or satanic act.*

G

Ghusl	*"major ritual purification", the complete ritual washing of the body. It is required, for example, after sexual intercourse or after a woman has completed her menses.*

H

Hadath Akbar	*the major impurity, i.e. after sexual relations or fluid discharge.*
Hadath Asghar	*the minor impurity, i.e. passing wind, urine or stools.*
Hadd (pl. Hudood)	*limit, prescribed penalty.*
Hadeeth (pl. Ahaadeeth)	*literally means "sayings" and could refer to the recorded quotes of anyone. Usually, it is the title given to the collection of recorded words, actions and tacit approvals of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam) which serve as an explanation of the meaning of the Noble Qur.aan.*

Hafitha-hullaah *literally means, "May Allaah protect and preserve him".*

Hafitha-hallaah *literally means, "May Allaah protect and preserve her".*

Hafitha-humallaah *literally means, "May Allaah protect and preserve them both".*

Hafitha-humullaah *literally means, "May Allaah protect and preserve them all".*

Hajj *the "major pilgrimage". The once in a lifetime obligation (only if one possesses the means) of pilgrimage to Makkah, made up of specified rites performed between the 8th to the 13th day of Dhul-Hijjah (eleventh month of the Islaamic year). It is one of the five pillars of Islaam.*

Halaal *that which is lawful/permissible in Islaam.*

Haraam *that which is unlawful/forbidden in Islaam.*

Hasan *an acceptable Hadeeth although it does not reach the level of authenticity of a Saheeh Hadeeth. It is still considered an authority in Islaamic Law.*

Hayaa *'modesty', 'self-respect', 'bashfulness', 'honour', etc. It is of two kinds: good Hayaa - is to be ashamed to commit a sin which Allaah (subhaanahu wa ta'aala) and His Messenger (sal-Allaahu 'alayhe wa sallam) have forbidden: bad Hayaa - is to be ashamed to do that which Allaah (subhaanahu wa ta'aala) and His Messenger (sal-Allaahu 'alayhe wa sallam) have ordered.*

Hijaab *a reference to the proper dress of a Muslim woman which covers her completely.*

Hijaamah *cupping.*

Hijrah *the Prophet Muhammad's (sal-Allaahu 'alayhe wa sallam) migration from Makkah to Madeenah, signifying the beginning of the Islaamic calendar.*

Hukm (pl. Ahkaam) *law, value or ruling of Sharee'ah.*

I

'Iddah *the woman's waiting period following dissolution of marriage either by death (of her husband) or divorce.*

Ifaadhah, Tawaaf al- *the circumambulation of the Ka'bah which is performed on the 10th day of Dhul-Hiijah. It is one of the pillars or essential acts of the Hajj.*

Iftaar *breaking the fast.*

Ihraam *the inviolable state of either Hajj or 'Umrah. In this state, one is not allowed to perform certain acts that on another occasions are permissible.*

Ijmaa' *consensus of opinion.*

Ijtihaad *the effort a jurist makes in order to deduce the law, which is not self-evident, from it sources.*

Ikhtilaaf *juristic disagreement.*

Imaam *a religious scholar or one who who leads the congregational prayers.*

Inshaa.-Allaah *literally means, "If Allaah wills".*

Iqaamah *a call indicating the prayer is about to begin.*

'Ishaa. Salaat al- *night prayer. The fifth of the obligatory five daily prayers.*

Islaam *literally means "Total submission to the Will of Allaah". In this context, Islaam is the only religion recognised by Allaah. Its message (There is none truly*

	worthy of worship except Allaah) was the same Message delivered by all Prophets. This divine religion was completed with revelations in the form of the Noble Qur.aan given to the last Prophet Muhammad (sal-Allaahu 'alayhe wa sallam.
Istihaadhah	*This is a prolonged or continuous flow of blood from the vagina or a flow of blood of outside of the monthly menses.*
Istikhaarah, Salaat al-	*When a person has a choice between doing a particular (permissible) act, he asks Allaah (subhaanahu wa ta'aala) to guide him to that act if it is better for him and to take him away from that act if it is not good for him, and to bring him what is good for him. This is done by performing two rak'ahs of voluntary prayer and then making a special supplication afterwards.*
Istisqaa, Salaat al-	*the prayer invoking Allaah (subhaanahu wa ta'aala) for rain. It is followed by a khutbah.*
I'tikaaf	*seclusion in a masjid for the purpose of worshipping Allaah only. Commonly practised during the last ten days and nights of Ramadhaan.*

J

Jahannam	*hell.*
Jamaa'ah (pl. Jamaa'aat)	*congregation, group, party.*
Janaabah	*the major state of impurity, after having had sexual relations or sexual discharge through whatever means, i.e. a wet dream. In this state, ghusl is obligatory, if unable to do so, then tayammum will temporarily suffice.*
Jannah	*paradise.*

Jihaad	*to strive hard, or to fight to defend one's life, property, freedom, and religion. It can also refer to an attempt to free other people from oppression and tyranny. Importantly, Islaam strongly opposes kidnapping, terrorism, or hijacking against civilian targets, even at the time of war.*
Jilbaab	*outer cloak that women are commanded to wear, as mentioned in Soorah al-Ahzaab. It covers the woman's entire body from her head to her feet.*
Jinn	*living beings created from fire. They can observe humans and all that is around them, however the humans cannot see them. It is both the Jinn and the mankind to whom Muhammad (sal-Allaahu 'alayhe wa sallam) was sent as the final Messenger.*
Jizyah	*head tax imposed on all non-Muslims living under the protection of an Islaamic government.*
Jumaada al-Oolaa	*fifth month of the Islaamic Hijrah year.*
Jumaada ath-Thaaniyah / al-Aakhirah	*sixth month of the Islaamic Hijrah year.*
Jumhoor	*dominant majority.*
Jumu'ah, Salaat al-	*the Friday prayer performed in jamaa'ah after the khutbah. This is in place of the Salaat az-Zhuhr.*
Junub	*a person in a state of janaabah.*

K

Kaafir (pl. Kuffaar, Kaafiroon)	*literally means "one who covers up the truth". It is used to refer to someone who is made aware of the message of Islaam but refuses to worship Allaah (subhaanahu wa ta'aala). Commonly known as disbelieve.*

Ka'bah	*the cubed looking structure in Makkah toward which all Muslims turn in prayer. This is the first house of worship built by Prophet Ibraaheem (Abraham) and his son Ismaa'eel ('alayhimaa as-salaam) to glorify Allaah.*
Kaffaarah (pl. Kaffaaraat)	*penance, expiation.*
Kalaam	*speech, often used as abbreviation for 'ilmul-kalaam which is theology and dogmatics.*
Karaahah (or Karaahiyyah)	*abhorrence, abomination.*
Khaas	*specific, a word or a text which conveys a specific meaning.*
Khabar (pl. Akhbaar)	*news, report. Also used as a synonym for hadeeth.*
Khaleefah	*the religious and political leader of the Islaamic state.*
Khilaafah	*the Islaamic state.*
Khusoof, Salaat al-	*the two rak'ah prayer performed on the occasion of the lunar eclipse.*
Khutbah	*a public sermon.*
Kufr	*disbelief.*
Kunyah	*nickname, commonly practised amongst the Arabs by calling a male Abu, i.e. father (of so and so); and a female Umm, i.e. mother (of so and so). So for example Abu 'Abdullaah means Father of 'Abdullaah, and likewise Umm 'Abdullaah means Mother of 'Abdullaah.*
Kusoof, Salaat al-	*the two rak'ah prayer performed on the occasion of the solar eclipse.*

L

Laa ilaaha ill-Allaah *literally means, "There is none truly worthy of worship except Allaah".*

Labbayk Allaahumma Labbayk *literally means "O Allaah! I respond to Your Call".*

Laylatul-Qadar *one of the odd last ten nights of the month of Ramadhaan for which Allaah has prescribed the reward for acts of worship being better/equivalent to 1,000 months (83 years and 4 months).*

M

Maa Shaa.-Allaah *literally means, "Whatever Allaah wishes", indicating a good omen.*

Madeenah *the Holy city located in Saudi Arabia, which was the first political centre of Islaam. The Prophet Muhammad's (sal-Allaahu 'alayhe wa sallam) grave and masjid are located in this city.*

Madhhab (pl. Madhaahib) *jurisitic school of thought.*

Maghrib, Salaat al- *after sunset prayer. The fourth of the obligatory five daily prayers.*

Mahr *bridal-money given by the husband to the wife at the time of marriage. It is from the rights of the wife. It strictly becomes the property of the wife to use as she wishes.*

Mahram *a reference to a woman's husband and all the men that are within the prohibited degrees of marriage, such as her father, brothers, father-in-law and so forth. It is allowed for a woman to be alone with such men, travel with them and so on. It can also be used in reference to a man's wife and all the women*

	relatives within the prohibited degrees, such as his mother, sisters and so forth. He is allowed to be alone with such women, travel with them and so forth.
Makkah	*the Holy city located in Saudi Arabia, where the Ka'bah is situated and to where millions of pilgrims come to every year.*
Makrooh	*not approved of, abominable, reprehensible - however not sinful.*
Mandoob	*commendable.*
Manhaj	*methodology.*
Mansookh	*abrogated, repealed.*
Maqaam Ibraaheem	*the stone upon which Ibraaheem stood whilst he and his son Ismaa'eel built the Ka'bah.*
Marwah	*one of the two mounts neighbouring to the east of al-Masjid al-Haraam. It is required to perform the sa'ee between the two mounts seven times, (beginning at Safaa) during the Hajj and the 'Umrah.*
Mashhoor	*well-known, widespread.*
Masjid (pl. Masaajid)	*the Muslim's place of worship* .
Mawdoo' (pl. Mawdoo'aat)	*fabricated, forged.*
Meeqaat (pl. Mawaaqeet)	*refers to a place specified for pilgrims to assume the state of ihraam* .
Mi'raaj	*ascension of the Prophet (sal-Allaahu 'alayhe wa sallam) to the heavens.*
Miswaak	*"toothbrush" adapted from the roots of the Arak tree.*

Mu.adhdhin	*one who makes the adhaan.*
Mubaah	*permissible.*
Muhammad	*the last Messenger of Allaah to all of mankind and jinn. He was the last of the Prophets in a line which included such Prophets as Ibraaheem (Abraham), Nooh (Noah), Moosaa (Moses), 'Eesaa (Jesus) ('alayhim as-salaam). No new Prophets or Messengers will ever be sent after him. Muhammad (sal-Allaahu 'alayhe wa sallam) was a direct descendant of Ibraaheem through Ismaa'eel (Ishmael) ('alayhimaa as-salaam).*
Muharram	*first month of the Islaamic Hijrah year.*
Mujaahid (pl. Mujaahidoon)	*one engaged in jihaad.*
Musallaa	*a praying place.*
Mukallaf	*a competent person who is in full possession of his faculties.*
Mu.min	*a believer in Allaah, His Angels, His (revealed) Books, His Messengers, the Last Day, pre-destination both the good and the bad.*
Munaafiq	*a hypocrite from amongst the Muslims whose punishment will be worse than that of a disbeliever in the Hereafter.*
Mushrik	*a polytheist, one who associates partners in the worship of Allaah.*
Muslim	*One who has totally submitted to the Will of Allaah. The name given to the followers of Islaam.*
Musnad (pl. Masaaneed)	*a Hadeeth with a continuous chain of transmitters.*

Mustahaadhah	*reference to the physical condition of a woman characterised by the condition of istihaadhah.*
Mu'takif	*one in a state of i'tikaaf.*

N

Naafilah (pl. Nawaafil)	*voluntary act of worship.*
Naasikh	*the abrogator.*
Nahee	*prohibition.*
Naskh	*abrogation, repeal.*
Nass (pl. Nusoos)	*a clear injunction, an explicit textual ruling.*
Nikaah	*marriage contract.*
Nisaab	*minimum amount of property liable to payment of the zakaah.*

P

People of the Book (Ahlul-Kitaab)	*term used collectively to refer to the Jews and Christians, to whom the Towraat (Tawrah) and the Injeel (Gospel) were revealed respectively.*

Q

Qaadhee	*judge.*
Qadar	*divine pre-ordainment.*
Qiblah	*the direction to the Ka'bah in Makkah, where Muslims turn to in prayer.*
Qiraan	*when a person performs Hajj and 'Umrah at one time, with one intention, and entering the state of ihraam only once.*

Qiyaam	*the standing posture in salaah.*
Qiyaamah	*the Day of Resurrection, the Day of Judgement.*
Qur.aan	*The final revelation from Allaah (subhaanahu wa ta'aala) to His final Messenger Muhammad (sal-Allaahu 'alayhe wa sallam). Refuting any verse of the Noble Qur.aan renders a Muslim a disbeliever.*
Qu'ood	*the sitting posture in salaah.*

R

Rabee' al-Awwal	*third month of the Islaamic Hijrah year.*
Rabee' ath-Thaanee / al-Aakhir	*fourth month of the Islaamic Hijrah year.*
Radhi-yallaahu 'anhu	*literally means, "May Allaah be pleased with him".*
Radhi-yallaahu 'anhaa	*literally means, "May Allaah be pleased with her".*
Radhi-yallaahu 'anhumaa	*literally means, "May Allaah be pleased with them both".*
Radhi-yallaahu 'anhum	*literally means, "May Allaah be pleased with them all".*
Rahima-hullaah	*literally means, "May Allaah have mercy upon him".*
Rahima-hallaah	*literally means, "May Allaah have mercy upon her".*
Rahima-humallaah	*literally means, "May Allaah have mercy upon them both".*
Rahima-humullaah	*literally means, "May Allaah have mercy upon them all".*

Rajab *seventh month of the Islaamic Hijrah year.*

Rajm *the stoning to death of those married persons who commit the crime of illegal sexual intercourse (adultery).*

Rak'ah (pl. Raka'aat) *a "unit" of prayer. For example, Salaat al-Fajr consists of two rak'ahs.*

Ramadhaan *ninth month of the Islaamic Hijrah year.*

Ramal *walking fast around the Ka'bah during tawaaf exaggerating the movement of the limbs to display one's physical strength. This is specific to men and is to be done for the first three circuits only.*

Ramee *stoning the pillars in Minaa. This is from the rites of the Hajj.*

Ribaa *interest, usury. It is of two types:*
(i) Ribaa Nissee.a, i.e. interest on lent money;
(ii) Ribaa Fadhl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islaam strictly forbids all types of usury.

Riwaayah (pl. Riwaayaat) *narration, transmission.*

Rukn (pl. Arkaan) *pillar, essential element.*

Rukoo' *the half-prostration posture in salaah.*

S

Saa' *a measure of food. It is approximately equivalent to three kilograms of specific types of foods. In reality, it is four times what a person can hold when he cups both of his hands together.*

Sabab (pl. Asbaab) *cause, means of obtaining something.*

Sa'ee	*walking seven times between the mountains of Safaa and Marwa during the Hajj and the 'Umrah.*
Safaa	*one of the two mounts neighbouring to the east of al-Masjid al-Haraam. It is required to perform the sa'ee between the two mounts seven times, (beginning at Safaa) during the Hajj and the 'Umrah.*
Safar	*second month of the Islaamic Hijrah year.*
Sha'baan	*eighth month of the Islaamic Hijrah year.*
Sahaabah	*the close companions of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam).*
Saheeh	*an authentic hadeeth, a hadeeth of the highest level of authenticity. It is an authority in Islaamic law.*
Sahoor	*the recommended pre-dawn meal preceding the fast.*
Salaah (pl. Salawaat)	*term referred to specific supplications and actions, correctly understood as prayers. The Muslims are required to perfom five daily prayers. It is one of the five pillars of Islaam.*
Sal-Allaahu 'alayhe wa sallam	*May Allaah send prayers and salutations upon him.*
Sawm	*obligatory abstention from food, drink, sexual intercourse and the like from sunrise to sunset for the entire month of Ramadhaan. This obligation is removed for the traveller and the sick who are required to make up the days which they miss. It is one of the five pillars of Islaam.*
Seerah	*a biography of the life of the final Messenger Muhammad (sal-Allaahu 'alayhe wa sallam).*
Shart (pl. Shuroot)	*condition.*

T

Tahajjud, Salaat at-	*voluntary late-night prayers, performed between Salaat al-'Ishaa. and Salaat al-Fajr.*
Tahreem	*prohibition, or rendering something haraam.*
Takbeer	*the saying of "Allaahu Akbar".*
Takleef	*liability, obligation.*
Talaaq	*divorce initiated by the husband.*
Talbiyyah	*the saying of "Labbayk Allaahumma Labbayk" during the Hajj and the 'Umrah.*
Tamattu'	*when a person performs the 'Umrah during one of the months of Hajj. Then he leaves the state of ihraam and re-enters it to begin his Hajj.*
Taqleed	*imitation, following the views and opinions of others.*
Taraaweeh, Salaat at-	*voluntary prayers offered after the Salaat al-Ishaa. on the nights of Ramadhaan. These may be performed individually or in jamaa'ah.*
Tashahhud	*the recitation of the invocation: ((at-tahiyyaatu lillaahe)) upto ((wa ash-hadu anna Muhammadan Rasoolullaah)), while in the qu'ood posture in salaah.*
Tashree'	*legislation.*
Tasleem	*whilst in the qu'ood posture, turning the face to the right and reciting ((as-Salaam 'alaykum wa Rahmatullaahe)) and then to the left likewise at the end of the salaah.*
Tawaaf	*circumambulation of the Ka'bah.*
Tawaaf al-Ifaadhah	*tawaaf of the Ka'bah by the pilgrims after they come from Minaa on the tenth day of Dhul-Hijjah. It is one of the pillars or essential acts of the Hajj.*

Tawaaf al-Wadaa.	*tawaaf of the Ka'bah prior to leaving Makkah. It is preferred this be the last act before leaving Makkah.*
Tawaatur	*continuous recurrence, continuous testimony.*
Tayammum	*"minor ritual purification", ablution with clean sand/soil in the absence of water.*

U

Ummah	*community of Muslims.*
'Umrah	*the "minor pilgrimage." It has less rites than the "major pilgrimage" (Hajj). In general, it may be performed at any time of the year.*

W

Waajib	*obligatory, often synonymous with fardh.*
Wahee	*divine revelation.*
Walee	*guardian.*
Waleemah	*marriage banquet offered by the husband after the marriage has been consumated.*
Waqf (pl. Awqaaf)	*charitable endowment.*
Witr	*odd number of rak'ah's to be performed after Salaat al-'Ishaa. and before Salaat al-Fajr.*
Wudhoo.	*"minor ritual purification", ablution with clean and pure water, required for the performance of prayers and other such acts.*
Wujoob	*obligation, rendering something obligatory.*

Z

Zakaah — *the alms tax deducted from the Muslims wealth at a rate of 2.5%, and distributed to the poor and needy. It is one of the five pillars of Islaam.*

Zakaat al-Fitr — *obligatory charity given by Muslims before the 'Eed al-Fitr prayer.*

Zam Zam — *sacred well located within al-Masjid al-Haraam.*

Zhuhr, Salaat az- — *mid-afternoon prayer. The second of the obligatory five daily prayers.*

